CONTENTS

INTRODUCTION

THE Brihadaranyakopanisad[1] forms the final portion of the Satapathabrahmana which is now available in two widely varying recensions known as Madhyndina and Kanva, after the name of the two respective Vedic Sakhas. The Kanva recension is in seventeen Khandas or Books and the Madhyandina in fourteen. The various Khandas are further divided into chapters. The six chapters of the Brihadaranyakopanisad are now found as chapters three to eight in the seventeenth Book of the Kanva recension and chapters four to nine in the fourteenth Book of the Madhyandina recension. In writing his monumental Commentary Sri Sankaracharya has adopted the Kanva text, which is accepted as the basis of this publication also.

Several editions[2] of the text and many translations of this great and important Upanisad have been made by a

[1] For a brief account of Vedic lore and the place of this Upanisad in it, see the Introduction to the Isavasyopanisad published in this Series.

[2] Some of them are ; Translation into English : F. Max Müller in S. B. E. Vol. I. (1900) ; E. Roer in Bibliotheca Indica, Calcutta ; O. Hume, Thirteen Principal Upanisads ; S. C. Vasu, Panini Office ; Swami Madhavananda's translation along with the rendering of Sankarabhasya, 2nd Edition. Advaita Ashrama, Mayavati. Translation into Bengali : By Mahesh Pal ; By Durgacharan, and by Swami Gambhirananda (Udbodhan Office, Calcutta). Hindi translation of Text and Bhasya, Gita Press, Gorakhpur ; by Jalim Singh, Lucknow. German and French translations of this Upanisad were also made towards the close of the last century. The Bhasyas on this Upanisad by Upavarsa, Dramidacarya, and Bhartriprapancha are mentioned by Sri Sankara, though lost for us. Besides Sankarabhasya commentaries and subcommentaries by Suresvara, Vidyaranya, Mahesvaratirtha, Nityananda,

number of scholars within a century both in the East and in the West. Some of them bear the mark of mature and accurate scholarship and excellent editorial skill. But none of these contain a word by word rendering into English in order to help readers who are not good scholars in Sanskrit and who wish to follow the sacred text in the original. Hence this Upanisad also was prepared to be published in the *Upanisad Series* published by the Ramakrishna Math, Madras.

The Brihadaranyakopanisad[1] is the greatest of the Upanisads both by its size as well as contents. The whole composition is in prose, here and there studded with a few verses. The six chapters or Adhyayas of the text are divided into forty-seven sections called Brahmanas further subdivided into paragraphs or Kandikas. Another division of the whole work

Sayana, Sri Madhva, Rangaramanuja and others are also available. Shaivite Nilakantha, who is different from Nilkantha the well-known commentator of the Mahabharata, also has got a commentary on the Brihadaranyaka Upanisad, a copy of which is preserved in the Manuscript Library of Bangiya Sahitya Parishat, Calcutta. This commentary is referred to several times in Shaivite Nilkantha's Tika on the Devi Bhagavatam. To many of them the present translation owes a debt which is gratefully acknowledged here.

[1] This title is analysed thus; सेयं षडध्यायी अरण्येऽनूच्यमानत्वादारण्यकम् । बृहत्वात् परिणामतः बृहदारण्यकम् (Sankara). अरण्याध्ययनाच्चैतदारण्यकमितीर्यते बृहत्वाद् ग्रन्थतोऽर्थाच्च बृहदारण्यकं मतम् (Suresvara: Vartika). Because these six chapters are chanted in the forest by forest-recluses they are called Aranyaka. It is also qualified as Brihat (great) on account of the magnitude in form and meaning. The term Upanisad denotes Brahmavidya. Upa (nearness, immediacy) denotes Brahman dwelling as the centre of our being, as Atman, bereft of ignorance. The books being a cause of that knowledge are called Upanisads: Says the Vartika: अत्र चोपनिषच्छब्दो ब्रह्मविद्यैकगोचरः उपोपसर्गः सामीप्ये तत् प्रतीच्चि उपनीयेममात्मानं ब्रह्मापास्तद्वयं यतः । यथोक्तविद्यां बोधित्वा ग्रन्थोऽपि तद्भेदतः । भवेदुपनिषन्नामा लाङ्गलं जीवनं यथा ।

is into three Kandas, Madhukanda, Yajnavalkyakanda or Munikanda and Khilakanda, each containing two chapters in the order mentioned. Each division deals with enunciation, exposition, and reflection, or Upadesa, Upapatti and Upasana respectively. This is the view of Sri Vidyaranya expressed in his Vartikasara: बृहदारण्यके काण्डत्रयमाद्यं मधु स्मृतम् । द्वितीयं याज्ञवल्क्याख्यं तृतीयं खिलसंज्ञितम् । उपदेशोपपत्ती द्वे उपास्तिश्चेति ते त्रयः । अर्थं क्रमेण काण्डानां प्राधान्येन निरूपिताः ॥

The first chapter has six sections. The first section of the first chapter is called Ashva Brahmana. It describes the body of the sacrificial horse as the Cosmic form of Prajapati, the presiding deity of the Asvamedha sacrifice. This is made clear in the third text of the next section. Sri Sankara observes that if the ideas of time, worlds, deities, etc. which the cosmic body of Prajapati comprises, are superimposed on the horse, it will be converted into Prajapati. It is like turning an image, picture, or emblem into Vishnu or any other god. It is a meditation meant for both the qualified and disqualified persons, and will enable them to derive the results of the sacrifice without the performance of it. Asvamedha sacrifice is the greatest of Vedic rites, and its results take the performer to Brahmaloka, the highest heaven. But this result is not long-lasting, and it cannot annihilate our ignorance even like other Vedic rites. The Knowledge of Brahman alone is capable of stopping ultimately transmigration, destroying our ignorance. The Upanisads are therefore exhausted in the unfoldment of this Knowledge which once attained is never lost.

The second Brahmana of the first Adhyaya is called Agni Brahmana and has only seven texts. This Brahmana is

found in the Satapathabrahmana of the Madhyandina Sakha x. 6. 5, and is there explained as a description of Hiranyagarbha. It describes the origin and nature of Agni (Fire) kindled and used in the horse-sacrifice, as also the manifestation of the Universe. The fire, like the horse, is to be meditated upon as Prajapati, the first-born, also called Viraj. Philosophically speaking Viraj is the Being identified with the sum-total of all bodies. Before the manifestation of name and form the Universe was covered by Hiranyagarbha, just as a pot is hid by clay in the shape of a lump.

The third Brahmana of this Adhyaya, known as Udgitha Brahmana has twenty-eight passages. According to Weber's edition (p. 1047) the Brihadaranyakopanisad begins with this Brahmana in the Madhyandina Sakha. While narrating the well-known Vedic allegory of the rivalry of the gods and demons, this Brahmana unfolds the highest result (of the rites combined with meditation) which is the attainment of Brahmaloka i.e. identity with Hiranyagarbha the cosmic form of Vital Power. The conclusion is reached that the whole universe of action, its means and ends, upto Hiranyagarbha, falls within the category of Ignorance; but the Supreme Self, Paramatman, is beyond it. The knowledge of the Supreme Self, therefore, can alone annihilate our ignorance.

Let us now turn to the allegory of this Brahmana. The gods and demons mentioned in it are, in the view of Sankaracharya, the organs in the body of Prajapati. The organs become gods when they shine by the preponderance of good thoughts and actions taught in the scriptures. Those very organs become demons when they are influenced by our natural thoughts and actions directed to secular ends. In a

Jyotistoma sacrifice the gods asked the organ of speech, breath, eyes, ears, and then mind to chant hymns for them. Every one of them agreed and chanted accordingly. The fruits of chanting The Pavamanas went to the sacrificer and those of the rest to the chanter. The demons came to know that the gods would surpass them by the chanters; so they charged all the chanters, one after another, and contaminated them with the evil of their own attachment to sense-objects. In a similar manner the gods approached the Vital Power who sang the hymns as desired by the former. But when the demons, as before, went to strike it with their taint, they were crushed to pieces and flung in all directions like a clod of earth hurled against a rock. The gods became fire etc. as they had been before. The story teaches that the Vital Force is the Self of the body and the organs, and he is to be meditated upon and identified with, giving up limited identifications with body represented by the organs. It is the Vital Force that delivered the organs from the evil of the demons and restored their divinity to them. The Vital Force is the essence of the organs, and the food that is eaten by it sustains and satisfies the organs. The Vital Power whose cosmic form is Prajapati (Hiranyagarbha or Viraj) is all the Vedas. It is present in its entirety in an ant, in a mosquito, and in an elephant. It is equal to the size of the three worlds, nay it is as large as the whole Universe. The meditation on the Vital Force, even if it be disjoined from the rites, wins the world of Hiranyagarbha. One who is armed with this meditation never misses one's identity with Hiranyagarbha. Sri Sankara concludes his commentary on this Brahmana with the following meditation on the Vital Force: "I am the taintless Vital Force untouched by the demoniac evils of attachment to

sense-objects. The five organs resting on me have been liberated from the limitations of these evils rising from natural thoughts and have realised their innate divinity as fire etc. They share my food and are joined with all bodies. I am the Self of all beings. I am the Self of Speech that is manifested as Rk, Yajus, and Saman. I pervade all the Vedas and project them. I assume the form of a chant as Saman enriched with a sweet note. I have a correct voice having fine articulation according to the laws of phonetics. When I am transformed into a chant, I rest on the throat and other parts of the body. I am formless and all-pervasive and completely present in all bodies." This is how the Vital Force is to be meditated upon.

The fourth Brahmana called Purushavidha-brahmana has only seventeen passages. Sankara's commentary on it is learned. Suresvar's Vartika on the Sankara Bhasya of this Brahmana too has as many as 1853 verses. The essence of this section is this: Before manifestation, this universe of different bodies was undifferentiated from the body of Viraj. Then Viraj was alone. On account of his loneliness, he was stricken with dissatisfaction. So he desired a mate who would be able to remove his dissatisfaction. As his desire was infallible, he felt himself through the desire as big as a man and wife embracing together. But Viraj did not become of this size by wiping out his original entity as milk is transformed into curd. He remained as he was but projected another body which he parted into two; the male half being called Manu and the female half, Satarupa. From the Union of Manu and Satarupa, men were born. Afterwards both turned into different species, and in each species they were united and from those unions cows, horses,

mules, asses, goats, sheep and all creatures down to the ants that exist as male and female were created. Thus the whole animate world came into being. Yet he felt that he is indeed the whole creation which is not over and above himself. Then he projected his Super-creation, that is, the gods: Fire from his mouth, Indra and others from his arms, Vasus etc. from his thighs, Pushan and others from his feet.

In the seventh and tenth passages of this Brahmana is made the ultimate statement that the Supreme Self who is dearer than son, dearer than wealth, dearer than everything else, is alone to be meditated upon and realized; for all these are unified in the Self. After manifesting the universe with innumerable different bodies, the Self entered into all of them from Hiranyagarbha down to a clump of grass upto the tip of the nails and resides in them as a razor in its case or fire in the wood. When the Self does the function of breathing in the human microcosm it is called life; when it speaks, the speaker; when it hears, the hearer; when it sees, the seer; when it thinks, the thinker; when it does anything, the doer; and so on. These are merely his designations according to different functions. All these differences of agent, action, and end have been superimposed by Primordial Ignorance upon the Self which never changes its absolute nature under any condition of time, space, and causation. Just as a mother-of-pearl appears as a piece of silver or the sky is imagined to be concave or blue through mistake, so the Self appears as an agent or conditioned entity only through ignorance. In the removal of this ignorance, lies the perfection of human achievement. The knowledge of the Self leads to the cessation of transmigration and all sufferings as well as the final uprooting of ignorance. This knowledge, however is not an

action but an immediate awareness, a contentless consciousness. The aim of all the Upanisads is to teach about this Self. No one can say at what time, ignorance has came upon us, for time is the creation of ignorance. The knowers of Self, however, assert without a shade of doubt that ignorance can be terminated. The Self was emphatically Brahman even before realization of this truth. It knew itself before as Brahman, as it knows so after ignorance is annihilated ; but in the state of ignorance, it forgets for the time its supreme nature as Brahman. Many among the gods, sages and men realised this Self. It is said in the Rigveda (IV. 26. 1) that the sage Vamdeva realizing the essence of this transmigratory Self as the Supreme Self declared 'I was Manu and the Sun.' The knowers of Brahman whether they are gods, sages or men become Brahman. There is no difference between them and Brahman. To see, to touch, or to worship them is as good as seeing touching or worshipping Brahman.

Now follows the creation of the Gods: Kshatriya gods are, Indra, Varuna, Yama, Ishana, etc.; Vaishya gods are, the Vasus, Rudras, Maruts, etc.; the Shudra god is Pushan. From these four-fold divine castes came into existence, the four-fold human castes. The ignorant men belonging to any of these castes are objects of enjoyments to all beings from gods down to the ants. He is instructed to discharge as debts his duties to gods, sages, manes, men and animals. In Satapatha-brahmana (1. 7. 2. 6) this five-fold duties of man, ignorant of Brahmana, has been described as five great sacrifices which he should perform carefully. Sankaracharya observes that desire which controls human life consists of the two hankerings after ends and means. Man prompted by desire gets enmeshed in the path of means and ends like a silk-worm in a cocoon.

As the Taittiriyabrahmana (3. 10. 11. 1.) says: 'Men become infatuated with rites, performs them with fire, gets choked with smoke and forgets their own Self!' So, the Upanishad says, even if an eligible person continuously performs many meritorious rites such as a horse-sacrifice, it produces only results other than the attainment of the Self; for the results of those acts are exhausted after enjoyment, like the splendour arising from the fantasy of a dream. Meditation on the Self alone can save us from this entanglement of ignorance. This eternal fact is to be always remembered. The man of meditation on the Self has no fear of losing the results, as he has no entangling work, as it is said in the Mahabharata of Emperor Janaka who declared, 'If Mithila is on fire, nothing of mine is ablaze'. He who departs from the world without the knowledge of the Self sustains great loss viz., the sufferings of transmigration.

The fifth section having twenty three passages is called Saptannabrahmana as it deals with the seven kinds of food created by Prajapati, the Father of Creation, at the beginning of this cycle. Of these seven kinds of food one is common to all eaters. It is that food which sustains the life of all beings. He who eats that food to prolong his life instead of performing sacrifices to store good results for the hereafter is never delivered from evil. The Rig-Veda says: 'He who takes food without offering to gods invites death.' One food the creator designed for animals; and the three he set apart for himself are the mind, the chief of organs, the speech and the Vital Power, the general of the life-forces. These three are also the three worlds—the earth, the sky, and the heaven; the three Vedas—Rig, Yajus, and Sāma; and the three groups of gods. Manes, and men; father, mother, and child; the known, the knowable

and the unknown. They are infinite. He who meditates upon them as finite wins finite world and he who meditates upon them as infinite attains infinite world.

Prajapati or Hiranyagarbha who is represented by the year, is Time. The organs after their being created by Prajapati took a vow to do their respective functions. But death in the shape of fatigue overtook them all except the Vital Power, which alone of all the organs could ward off death. Thereafter the organs identified themselves with the Vital Force and became immortal in this mortal body. Fire, sun, moon, air and other gods took similar vows to discharge their duties. Vayu among the gods did not sink and he kept his vow unbroken, like the vital power in the body. What the gods observed then, they observe even now. Therefore a man should observe a single vow—that of the Vital Power and if he observes it he should seek to finish it. If he swerves from the vow, the gods and the vital power will be flouted. Observance of this vow is a kind of meditation on the Vital Power which is to be performed, according to Sankaracarya, as follows: 'Speech and other organs in all beings as well as fire and other gods are part and parcel of me. I am the Vital Power, the Self of them and the author of all movements.' This meditation leads one to the identity or life in the same world with Vital Power of which Hiranyagarbha is the cosmic aspect.

The sixth (or last) section of this chapter has only three passages and bears no particular title like the preceding ones. But it makes a very significant statement which contains the quintessence of the Upanishadic philosophy. The statement is that this relative Universe consists of only name, form, and action. They combine and merge together in the body like

three sticks supporting one another. These three are the limiting adjuncts of the Supreme Self. The import of this section is that one who is not averse to this universe which is the not-Self does not feel any inclination for meditation on the Self as Brahman; for these two centrifugal and centripetal tendencies of Self and not-Self are contradictory. To turn away from the outer world is the precondition of gazing inward. For those who are disgusted with the not-Self the second chapter inculcates the knowledge of Self.

The second chapter which is mainly devoted to the unfoldment of Self-knowledge has six sections having sixty-six passages in all. The first section has twenty paragraphs and is named after Ajatashatru. Here a story is told to present the subtle truth of Self-knowledge. There was one proud Balaki descended from Garga. He told the King Ajatasatru that he would tell the King about Brahman. Balaki told him *prima facie* conceptions of Brahman which the King already knew. Balaki said that he meditates as Brahman upon that being who is in the sun, the moon, lightning, ether, air, fire, water, looking-glass, the quarters, the sound that issues behind a walking man, in shadow, and Self (Hiranyagarbha). All these are within the realm of conditioned Brahman. But Ajatasatru also knew the unconditioned Brahman, so the King tells Balaki in return about the Self. The King said that in deep sleep when the organs are absorbed, the individual Self is merged in the Supreme Self the unconditioned Brahman. He added: "When the Self becomes fast asleep it does not know anything. But then it attains the acme of bliss and lives like a baby, or an emperor, or a noble Brahmana. As tiny sparks come out in all directions, so all organs, all worlds, all gods, all beings proceed from the Supreme Self which

is none other than the unconditioned Brahman." Sankara in his commentary narrates the following parable to expound in the simplest possible way the highest truth of Vedanta: A certain prince was discarded by his parents as soon as he was born and was brought up in a fowler's home. Being ignorant of his princely descent he took himself to the trade of a fowler and pursued his duties and not those of a King, as he would if he knew himself to be such. One compassionate man who knew his princely descent took pity on him and told him that he was not the son of a fowler but a King and that some unlucky chance had brought him to that state. Thus informed, he gave up his false notions and remembered his royal descent and followed the duties of his ancestors. Similarly this Supreme Self has somehow forgotten Its real nature and got into this wilderness of ignorance. But when the scripture and the teacher enlighten him about his real nature, he realizes the Self and becomes free and fearless.

The second Brahmana, having only four passages, teaches about the Vital Power which has this body as the abode, the head as special resort, the strength coming out of food and drink as the post and food as its tether. There are only six paragraphs in the third Brahmana, which describes the two forms of Brahman. One form is gross, mortal, limited, and defined, whereas the other is subtle, immortal, unlimited and undefined. By superimposing these two forms the Supreme Brahman is made conceivable. The gross form is made of earth, water and fire, and the subtle form of air and ether. The subtle form (body) of Brahman is like a cloth dyed with turmeric, or grey wool, or scarlet insect, or a tongue of fire, or a white lotus, or a flash of lightning. The subtle body

consists of impressions of gross and subtle objects, is variegated like a picture on canvas or wall, is comparable to an illusion or magic or mirage and is puzzling to all. The fourth Brahmana has fourteen passages. It introduces the following story with a view to enjoining renunciation of the world as the means to Self-Knowledge: The sage Yajnavalkya had two wives Maitreyi and Katyayani. Intending to renounce the world and embrace monastic life, he expressed his desire to divide his wealth between the wives before departure. Thereupon Maitreyi asked him whether she would be immortal if the whole earth full of wealth belonged to her. The sage replied that there was no hope of immortality even in thought through wealth, that is, rites performed with wealth. Maitreyi therefore refused to accept that which would not make her immortal, but desired to learn the means of immortality from the sage. Yajnavalkya in this Brahmana tells Maitreyi that this knowledge of Self is the only means of immortality and gives her a grand description of the Self. It is not for the sake of the husband, wife, sons, wealth, Brahmana, Khatriya, worlds, gods, beings and all, that they are loved but for the sake of the Self which resides in them that they are loved. The Self should be heard of, reflected and meditated upon, and realised. All this is known by Self-Knowledge, which is the key to omniscience and immortality. He who knows himself different from the Self is ousted by the Brahmana, the Kshatriya, the worlds, the gods, the beings and all, because all these are nothing but the Self. As the sound of a drum when beaten, or a conch-shell when blown, or a lute when played, cannot be seized externally by itself, but the sound is seized when the drum or its beater, the conch-shell or its blower, or the lute or its player, is seized; so all is known when Self is

known. As various clouds of smoke issue from a blazing fire kindled with wet faggots, even so all the Vedas, Upanishads, history, etc., have come out of the Supreme Self. As a lump of salt dropped into water is dissolved, and that water tastes salt in every part, so also this Supreme Self is a homogeneous solid mass of pure Intelligence. It appears to have particular consciousness, as a separate entity; but when the separateness is destroyed and oneness is attained, it regains the state of Pure Consciousness, its original nature. When there is apparent duality one smells, hears, sees, or thinks something different from Self; but to the knower of Self the triad of knower, knowledge and knowable are dissolved in the Self.

The fifth Brahmana has nineteen passages. This section sums up the meaning of the first and second chapters. It starts with an elaborate account of the Self which is the ruler and King of all beings. Just as all spokes are fixed in the nave and the felloe of a chariot-wheel, so all beings, all gods, all worlds, and all these individual Selfs are established in the Supreme Self. This section concludes with a story of how one Dadyach well-versed in the Atharvaveda taught Self-Knowledge to the two Ashwins. The story originally occurs in the Satapathabrahmana. Indra told Dadyach that he would behead the latter the moment he teaches Self-Knowledge to others. But Dadyach was fearless and came to the Ashwins to teach them the same. The Ashwins found out a way to save the Brahmanas. They cut off the head of the Brahmana Dadyach and set one horse-head on his shoulders. Through that horse's head Dadyach taught Self-Knowledge to the Ashwins, when Indra suddenly appeared on the scene and beheaded him as promised. At once the Ashwin's brought back the original head of the Brahmana and set it on his

shoulders and thus saved his life. The section ends with the gist of all Vedanta texts, saying that the Self though one is perceived manifold on account of Maya. The Self is none other than Brahman. It is without prior or posterior, interior or exterior. The Self is verily Brahman even in the state of ignorance. Self-Knowledge leads to immortality and fearlessness.

The sixth section called Vamsa Brahmana has only three passages. In this is given the Vamsa i.e. the line of teachers for the first two chapters called Madhukanda. The line of teachers begins with Hiranyagarbha the first teacher of Self-Knowledge; beyond him the line does not extend.

The portion of the Upanishad consisting of the third chapter and the fourth is related to Yajnavalkya. It tests the meaning of the previous chapters in the light of arguments and is therefore mainly argumentative. The third chapter has ninety-two Kandikas divided into nine Brahmanas, or sections. The first section called Ashwala Brahmana has ten passages. It introduces a story to show the two customary ways of acquiring Self-Knowledge. The first way is, as observed in the story, to make gifts to others, and the second, association with adepts in the subject and discussion with them. The story in short is as follows: Emperor Janaka performed a sacrifice in which gifts were profusely made to the Vedic scholars assembled on the occasion. Janaka desired to know the most erudite of the scholars present, and wanted to give him one thousand cows on the horns of which gold coin's were tied. Yajnavalkya who was among them dared to take away the cows. He asked his pupil to lead them home. At this the assembled Brahmanas got furious and attacked Yajnavalkya with volleys of sharp questions. Ashwala was the first to question him. He put eight questions and Yajnavalkya answered them quickly

and clearly. When all his questions were answered Ashwala realised that his opponent was too deep for him and kept silent.

The second section is called Artabhaga Brahmana and has thirteen passages. It describes the five questions of Artabhaga and their answers given by Yajnavalkya. The last of the questions is interesting. In it Artabhaga asked where goes the man who dies without attaining the highest knowledge. In reply to this, Yajnavalkya said that this question is to be decided between them two only in a solitary place and not in a crowd. They retired to a solitary place where they took up one after another the different conventional views on the subject and discussed them and decided that work is the guide of a disembodied soul, because the repeated taking of body and organs is due to past work. The Upanishad therefore concludes that one becomes good by doing work enjoined by the scriptures; and one becomes bad by doing work forbidden by them. Thereupon Artabhaga found it impossible to dislodge Yajnavalkya and stopped. The third section called Bhujyu Brahmana has only two passages. It contains one question of Bhujyu and its answer by Yajnavalkya. The fourth section is called Ushasta Brahmana and has only two paragraphs and describes one question of Ushasta which is very important. He asked about Brahman who is immediate and direct and who dwells within all as Self. Yajnavalkya replied: That which works through the Prāna, Apāna, Vyāna, and Udāna in the body is Brahman. He being the hearer, seer, speaker, thinker and knower in everybody, cannot be directly seen, heard, thought or known like a sense-object. The fifth section called Kahola Brahmana has only one passage and contains a question of Kahola about Brahman to which Yajnavalkya replies as follows: That which transcends

hunger and thirst, grief and delusion, decay and death, is Brahman. With the knowledge of this Brahman people renounce desire for progeny, desire for wealth and desire for worlds—the three main desires of human life. A knower of Brahman lives upon that knowledge, and howsoever he may behave he is just such. Self-knowledge once attained is never lost.

The sixth section called Gargi Brahmana contains only one paragraph in which are given the questions of Gargi, Vachaknu's daughter. When Gargi pushed too far her enquiry about Brahman, Yajnavalkya told her point blank that she was questioning about a deity that should not be reasoned about, because Brahman is to be known from scriptures alone. The seventh section called Antaryami Brahmana consists of twenty-three passages. It contains the famous question of Uddalaka about the Sutra by which this life, the next life and all beings from Viraj down to a clump of grass are strung just like a garland with a thread and held together. Yajnavalkya replied: That Sutra or Antaryami or Internal Ruler inhabits the earth, water, fire, sky, air, heaven, sun, moon, quarters, ether, darkness, light, all beings, nose, mouth, eye, ear, skin, mind, semen and intellect. It is within them, but whom they do not know whose bodies are they, who controls them from within and is at the same time is your own Self. He is the seer but is never seen. He is the hearer but is never heard. He is the thinker but is never thought. He is the knower but is never known. There is no other seer, hearer, thinker, or knower but Him.

The eighth section has twelve passages, and describes two more questions asked by Gargi, the daughter of Vachaknu. One of the questions is as follows: "By what is that pervaded which is above heaven and below the earth as well as between them, and which exists and will exist eternally." Yājnavalkya

said this in reply among other things: "The knowers say that Brahman is neither gross nor minute, neither short nor long, neither redness nor moisture, neither shadow nor darkness, neither air nor ether, neither savour nor odour, unattached, devoid of eyes, ears, speech, mind, vital power or mouth, not a measure and is without interior or exterior." Yajnavalkya further added that under the mighty rule of this Immortal Being the sun and moon are held in their positions, heaven and earth maintain their course, moments and muhurtas, days and nights, fortnights and months, seasons and years are kept in their respective places, as well as the rivers flow in different directions. Yajnavalkya then concluded his answer saying: "Performance of sacrifices and austerities even for a thousand years is useless without the knowledge of Brahman. He who departs from this world without this knowledge is miserable." The ninth section having twenty-eight Kandikas is named after Shakalya as it contains his questions. It conveys the immediacy and directness of the Brahman by a reference to the contraction and expansion of different gods who are ruled by It. In reply to Shakalya's question about the number of gods Yajnavalkya said: There are tens, hundreds and thousands of gods who are but manifestations of one god—Hiranyagarbha which is the cosmic aspect of the Vital Power. This Vital Power is one and at the same time infinite. It expands into infinite gods and contracts into one Entity. When one is identified with Hiranyagarbha, his heart extends to all directions and is identified with them and their presiding deities. Directions and their deities become part and parcel of him. Sankara here emphatically says that everywhere in the Vedas it is stated that in this very life one becomes identified with and attains the god one meditates upon.

When the Brahmanas had finished their questions Yajnavalkya put this question to them: "When a tree is pulled out with its root or seeds it never sprouts. From what root a mortal springs forth after he is cut off by death?" The Brahmanas did not dare to give any reply whatsoever, and were thus defeated. Yajnavalkya was proved to be the best knower of Brahman and took away the cows offered by King Janaka. Now the Upanishad in answer to this question graciously says that Brahman is the root of the Universe out of which a dead man is reborn.

Fourth chapter is divided into six sections which have in all ninety-two passages. The first section with seven passages gives some more instructions about Brahman with reference to the deities that preside over speech and other organs, through a story meant to show the custom to be observed on such occasions. Emperor Janaka of Videha was sitting on his throne when Yajnavalkya came to him, and put him some questions. In reply Janaka gives him some descriptions of Brahman as taught by his teachers Jitwan, Udanka, Barku, Gardarbhivipita, Satyakama, and Vidagdha. These teachers taught Janaka that fire, air, sun, quarters, moon, and Prajapati (Hiranyagarbha), the presiding deities respectively of speech, vital power, eye, ear and heart are Brahman. But Yajnavalkya replied that these Brahmans are one-footed. He meant thereby that these are mere aspects of Supreme Brahman.

The second section which has only four passages describes in the words of Yajnavalkya three different states of the Self. Yajnavalkya tells Janaka that the Self as identified with the gross, subtle and causal body respectively in the states of waking, dream and sleep are called Vaishvanara, Taijasa and Prajna. The third section called Jyotir Brahmana has thirty-eight passages. The three states described in the previous

section is explained in this one through valid reasoning with the help of a story. Janaka puts a series of knotty questions to Yajnavalkya about what serves as the light of man after sunset, moonset, extinction of fire and stoppage of speech. Yajnavalkya gives adequate answers to them all. In reply to another question Yajnavalkya says that as a great fish swims to both the banks of a river alternately, so the Self assumes the likeness of intellect and moves between the dream-world and the waking-world. As the intellect is transparent and next to the Self, it easily catches the reflection of the consciousness of Self. When an emerald is dropped into milk for testing the quality of the latter, the former imparts its own lustre to it. So does Self imparts its consciousness to intellect which is by nature inert. As a glass jar placed in the sun shines, so does the intellect appear luminous by the light of the Self. In reality however, Self alone is luminous and its light illumines the sun, the moon and all shining objects of the Universe. Rightly Taittiriya Brahmana (3. 12. 9. 7.) observes that the sun shines by the light kindled by the Self. Then follows what may be duly called the Vedantic philosophy of dream in contradistinction to dream-psychology. In dream the Self puts aside the body of the waking state and creates a dream-body in its place. When the Self dreams it takes away a little of the impressions of the waking world. A dream is not an entirely new experience; because most often dream is the memory of past experiences. In dream one feels both sufferings and joys that consist of the impressions of experiences of past lives, and also gets glimpses of the results of merits and demerits that would come in future life. One dreams many things that are never to be experienced in this life. The dream-body is coloured by and composed of the impressions of the past

experiences and is like the body created by magic. But the Self is as much different from the dream-body as from the waking body as a sword is seperate from its sheath. The objects that are seen in dream are then and there created by the Self and do not realy exist there. Mental modifications representing the impressions of past experience appear as palpable objects in dream. These objects have no existence apart from the modifications of the mind. Though the Self dreams staying in the gross body, it then has no connection with it. For whatever objects one desires these very desires beget them in dream in the form of impressions. The innumerable forms the Self puts on in dream are nothing but mental images and have no gross reality. In dream the Self goes out of the waking body through the gates of the organs and remains outside isolated from it; hence the physicians say that a sleeping man should not be woke up suddenly or violently. In so doing the Self may not get back to those gates of organs and misplace their functions. In that case deafness, blindness or other serious defects may result and the body becomes difficult to doctor. In dream the Self merely witnesses this results of good and bad actions but never enjoys them, on account of its unattached nature.

From dream the Self goes to profound sleep and again comes back to the previous condition. In dream it gets a little joy by discarding the impurities of the waking state due to the commingling of innumerable activities of the body and organs. But in profound sleep it goes beyond all woes of the heart and enjoys highest serenity. As a hawk is fatigued by a long flight in the sky and runs to its nest for sleep, so the Self goes to sleep in which it desires nothing and sees no dreams.

In sleep the individual Self is fully embraced by the Supreme Self and knows nothing external nor internal. Then

it becomes fearless, and free from desires. In the state of profound sleep the Self is completely dissociated from the attributes and adjuncts of the waking state. In that state there is no second thing differentiated from the Self which he can see, know, hear or touch. The joy that is experienced in deep sleep is a hundred times greater than the joys enjoyed in the world of the Manes, celestial minstrels, gods by action, gods by birth and even Hiranyagarbha. This bliss is indeed Supreme. This is the state of Brahman.

It is however wrong to think that ignorance (Avidya) is entirely annihilated in sleep. It does persist in sleep. It is clearly stated in this Upanishad (4. 3. 21) that though ignorance persists in sleep, it remains there in unmanifested state. Anandagiri in his Tika on the Sankara Bhasya of this passage says: यद्यपि सुषुप्तेऽविद्या विद्यते तथापि न साऽभिव्यक्ताऽस्ति ।

i.e. Although ignorance does exist in deep sleep it is there undifferentiated. Anandagiri again in his Tika on the Vartika of Sureswara on this passage observes:

सुषुप्तम् नाम आत्माज्ञानम् बुद्धेः कारणात्मना अवस्थानम्, तदिति स्थितेः तत्र न किञ्चित् अवेदिषमिति व्युत्थितस्य परामर्शात् अपरोक्षम् ।

i.e. Dreamless deep sleep is the ignorance (non-knowledge of Self) which means the existence of intellect in its cause—the root-ignorance. This is proved by the awakened person's memory, *viz.* I experienced nothing in sleep, which but for previous direct experience would have been impossible. Vidyaranya in his Brihadaranya-Vartika-Sāra (4. 4. 7) says:

सुषुप्तौ कामनाशेपि शिष्यते कामवासना

i.e. Though the desires disappear in sound sleep their roots do persist, otherwise how could they reappear in the waking?

Sureswara, Vidyaranya and Anandagiri simply voice the view of Sankara who has in many places* asserted the persistence of original ignorance in profound sleep.

The rest of this section is devoted to the description of sufferings of aged or diseased body in order to stimulate renunciation in us. Like a heavily loaded cart, the dying man creaks. As a fruit is detached, when ripe, from its stalk so the Self withdraws itself from a diseased or emaciated body, and transmigrates to a new body to work out its Karmas. When the Self leaves this body it takes up another body, impelled by the fruits of its own work made ready. The whole Universe waits for him with requisite means for the realisation of the fruits of its work. Rightly Satapathabrahmana (6. 2. 2. 27) says that a man is born into a body which is created by his work. This passing of Self from one body to another is analogous to the return of man from the dream to the waking or *Vice Versa*.

The fourth section called Shariraka Brahmana has twenty-five passages. It describes the process of transmigration in detail. At the time of death the Self slowly withdraws its organs and comes to the heart. The organs are united with the subtle body and the top of the heart brightens. Through that brightened top the Self departs either through the eye, or the head, or any other part of the body. It goes to the body related to the consciousness with which the Self is endowed at the time of death. It is followed by work, knowledge and past experience. As a leech supported on a straw contracts itself to the end of it and takes hold of another straw, so the Self throws aside this body, makes it senseless and takes hold of another body. Just as a goldsmith fashions a newer and

* *Vide* 1. Upadesh-Sahasri (17. 27). 2. Naishkarmya Siddhi (3. 7 and 3. 58). 3. Mandukya Bhashya (1. 1.) 4. Brahma-Sutra-Bhasya (2. 1. 27, 2. 1. 30, 2. 1. 37, 2. 1. 24, 1. 2. 22, 2. 1. 18, 1. 4. 9, and 1.4.2).

better form of gold than the previous model, so the Self sets aside this worn-out body and takes a body suited to the Manes, or celestial minstrels, gods, Viraj or Hiranyagarbha or any other being according to its past work and knowledge. When the result of work done in this life is exhausted the Self returns from other worlds to this world for fresh work. Thus the man with desires transmigrates. But he who is without desires does not transmigrate. Of him whose desires are dissolved in the Self and who has realised the Self, his organs do not depart anywhere. He becomes Brahman and is merged in Brahman. When the desires that dwell in the body are gone the mortal becomes immortal. Like a lifeless slough of a snake, the body of a knower of Self is cast off. Self-knowledge is an attainment which as knowledge ripens results in complete blessedness, as eating culminates in satiety. Self-knowledge does not require any other witness except the testimony of one's own experience. It is not reserved for the chosen few but is accessible to all. Knowers of Self alone are blessed, the rest are miserable. The Self is realised by the purified mind as a homogeneous mass of Intelligence without a break in it like the ether.

Sankara in his Bhasya on this Brahmana makes the following significant observation about Self-knowledge : " Self-Knowledge means the cessation of identification with the extraneous things such as the body. The relation of identity with It is not to be directly established for it is already there. Every body has always that identity with It, but it appears to be related with something else. Therefore the scriptures enjoin not to establish that identity, but to give up the false identification with things other than that. When identification with not-Self is dropped, natural identity with Self is isolated and remembered. The Self is not comprehended

through any other means." The intelligent aspirant after Brahman should not think of too many words, for that habit fatigues the tongue in vain. The Self is eternally the same and never changes its nature under any condition. It is not better in heaven nor worse in hell. It does not grow better through good works nor gets worse through bad works. Self-Knowledge alone makes one a sage. The monks wander from home to homelessness for the sake of Self-Knowledge. For Self-Knowledge monks renounce desire for children, wealth and worlds. Self cannot be positively defined. It is best described negatively. It is imperceptible because it is never perceived like a sense-object. It is never pained, never injured, never purified, never polluted. A knower of the Self is therefore never overtaken by the thoughts of good or evil commissions. He is never troubled by things done or undone. Self-Knowledge never increases nor decreases through work. A knower of Self becomes calm, controlled, quiet, and concentrated. He sees the Self within his body and the Universe in his Self. He consumes all doubts and desires, all evils and attachments. He is ever free, ever blessed, ever happy, ever satisfied. Self-Knowledge makes one absolutely fearless. Sankara concludes his lengthy commentary on this Brahmana with these remarks: To attain absolute fearlessness is the purport of the whole Upanishad put in a nutshell. It is to bring home this purport that the ideas of projection, maintenance, dissolution, etc. as well as those of action, its factors and results, were all superimposed on the Self. Again by their negation—the elimination of superimposed attributes through a negative process—the truth has been made known. Just as in order to explain numbers from one up to a hundred thousand billions a man superimposes them on certain lines

(digits) calling one of them one, another ten, another hundred, yet another thousand and so on according to place, and in so doing he expounds the nature of numbers but he never says that the numbers are the lines. Or just as in order to teach the alphabet one has recourse to a combination of leaf (serving for paper), ink, lines, etc. and through them explains the nature of the letters, but one never says that letters are the leaf, ink, etc. similarly in this exposition, the one entity Brahman has been inculcated through various means such as the projection etc. of this Universe. Again to eliminate the differences created by those hypothetical means, the truth has been summed up negatively and in the conculsion that knowledge with its results has been further clarified so as to be undifferentiated.

The fifth section has fifteen paragraphs. It tells the following story. Yajnavalkya had two wives, Katyayani and Maitreyi. The former had essentially a worldly outlook while the latter was fond of discussions about Brahman. With a view to embrace monastic life when Yajnavalkya wanted to divide his wealth between them, Maitreyi said: "What shall I do with that which will not bestow immortality upon me." At this Yajnavalkya was highly pleased with her and gave her a wonderful discourse on Self which in brief is as follows: Wife, husband, sons, wealth, worlds, gods, Vedas, and everything else in the Universe are dear to us not for their sake but for the sake of Self. The Self alone is to be heard of, reflected on, meditated upon and realised. When in this way Self is realised, all knowledge is attained. He who knows him as different from the Self is ousted by Brahmana, Kshatriya, gods and all, because they are only various forms of Self. When a drum is beaten, a conch is blown or a Violin is played, their sounds cannot be seized externally by themselves but when

the player or the instrument is siezed, the sound is seized. So all knowledge cannot be separately mastered but when Self is known, all knowledge is attained. As smoke issues from fire kindled with wet fuel, so the Vedas, Upanishads, all worlds, all beings and all things come out of Self. As ocean is the goal of all water, so Self-Knowledge is the goal of all knowledge. Like a lump of salt, the Self is without interior or exterior. It is entire and homogeneous. When there is duality, something else is percieved by some organ or other, but to the knower of Self all have become the Self and all sense-perception is stopped. In this Brahmana occurs the famous Vedantic maxim that the knower can never be known as a sense-object. The subject is never realised as an object. The Self is the seer, the subject, and everything else is the seen, the object, the not-Self.

The sixth section called Vamsa Brahmana has only three passages in which the line of teachers for the two chapters relating to Yajnavalkya is enumerated like that of the Madhu-kanda. Hiranyagarbha is the first teacher of Brahmavidya and he is the father and founder of the line of teachers.

The fifth and the sixth chapters which form the third or last division of this Upanisad is called Khila Kanda. 'Khila' means supplement, and 'Kanda' means portion. So this division is only a supplementary portion. The fifth chapter opens with the well-known peace-chant which says that the infinite universe has come out of the infinite Brahman; but Brahman after projecting the unlimited phenomena does not become in any way lesser or other than what it was. The Absolute remains self-same even when the Relative proceeds from it. The otherness of the conditioned Brahman is only apparent. Then follows a meditation on Om. It is a very good meditation. Sankara says: "This meditation is the

best means of realising Brahman. Om is both a symbol and a name of Brahman. Just as an image of a deity is regarded as identical with that deity, for the purpose of worship, so is Om to be regarded as Brahman. Om is the most appropriate and intimate appellation of Brahman, and Brahman becomes very pleased with those who use Om as its name." Rightly does the Katha Upanishad (2. 17) says "Om is the best and the highest. With the Knowledge of Om one attains glory in the Brahmaloka." Mundaka Upanishad (2. 2. 6.) enjoins the aspirant to meditate on the Self with Om. The first section of this chapter contains only one Kandika which is mentioned above. This chapter introduces some auxiliary meditations (not mentioned before) which do not clash with rites, but lead one gradually to liberation. The second section having only three passages prescribes three disciplines of Self-control, charity and compassion by means of a parable. The third section is only of one paragraph and eulogises the heart which is the seat of intellect. The fourth section of one passage enjoins a meditation on intellect-Brahman as Satya. The fifth section with four passages is an eulogy of Satya Brahman and describes meditations on different parts of the body of Satya Brahman. The Solar Being and the individual Self called the ocular being are but manifestations of Satya Brahman. The Solar being withdraws its rays and maintains a blank form the dying man. That is why the latter sees the sun shorn of its rays like the moon. The sixth section with only one passage enjoins a meditation on Brahman as possessed of the limiting adjunct of the mind. The result of this meditation is the attainment of identity with the same Brahman; as Satapathabrahmana (10. 5. 2. 20) says: "One becomes exactly as one meditates upon Him." The seventh section with

one passage gives another meditation on lightning as Brahman. The eighth section having one paragraph mentions still another meditation on speech as Brahman. The ninth section with one passage describes a meditation on fire as Vaishvanara or Viraj. The tenth section with one Kandika tells the goal of all meditations which is existence in Brahmaloka throughout the life-time of Hiranyagarbha. The eleventh section with one Kandika says that to suffer calmly during illness or after death is an excellent austerity as that serves to wipe out one's evils. The twelfth section with one passage enjoins a meditation according to which food and the vital force together constitute Brahman. The thirteenth section has four Kandikas in each of which a meditation on the Vital Power is described. The first is the meditation on the Vital Power as Uktha which is the principal feature of Soma Yaga. The other three are the meditations on the vital power as Yajus, Saman and Kshatra. There are eight passages in the fourteenth section which states a meditation on Brahman as possessing the limiting adjunct of the Gayatri which is the most sacred verse of the Vedas. The Gayatri has four feet. The first foot consists of earth, sky and heaven; the second foot consists of Rig Veda, Yajur Veda and Sama Veda; the third foot consists of Prana, Apana and Vyana. The verse Gayatri has three feet which are visible. The fourth foot is the sun that shines high above the sky. This foot is apparently visible; for the solar being is not ordinarily sun. Knowledge of Gayatri confers splendour and fame. The last section having a single passage contains a prayer to the sun, and another to fire by a dying man who has combined meditation and rites for the removal of the obstacles to make possible his journey in the northern way after death.

The sixth chapter, like the preceding one, is supplementary and has five sections. There are fourteen passages in the first section, sixteen in the second, thirteen in the third, twenty-eight in the fourth and four in the fifth, which is called Vamsa Brahman. The first section is not a part of the previous chapter as is supposed by some, but on account of its immediate sequence and continuation of the topic it is closely connected with the fifth chapter. This section is introduced to settle the question how Vital Power is the oldest and greatest of all organs. The following imaginary conversation is devised to show that Vital Power is the chief of the organs. Once the organs disputed over their respective greatness and went to Prajapati for ascertainment. Prajapati said that he among them will be the greatest, whose departure would make the body far more wretched than when it is alive. Thus addressed by Prajapati, the organs, one by one, went out to try his power; but the body was not made wretched by their absence. But when the Vital Power was on the point of departure, the organs were immediately dislodged from their places just as a great fine Sindhi horse uproots the pegs to which their feet are tethered when the rider mount on it to test his power. Then the organs begged the Vital Power to remain and understood his greatness, and offered him tribute. In the second section is stated what was left out before. It was merely stated that the rites lead to the world of the Manes, and meditation combined with rites will lead to heaven. But which way it will lead to the world of the Manes or heaven was not stated. That is described in this supplementary section. The section introduces the following story to enjoin the meditation on the five fires that are the means of getting access to the northern way. Svetaketu went to the court of

King Pravahana to show his learning. The King, seeing him, asked him these five questions: (1) how the people after death diverge to the northern and the southern way; (2) how they return to this world; (3) why the next world is never filled though so many people die here; (4) after how many oblations are offered they rise up perfectly possessed of human voice, and speak? and (5) what are the means of access to the way of the gods or the way of the Manes. Svetaketu could not answer any of these questions. Thereupon the King invited him to live as a student. But the boy disregarded the invitation and hurried back to his father Aruni and told him why he did not teach him these things. The father frankly told him that he himself did not know them. Aruni asked his son to accompany him to the King to learn this knowledge, but the latter refused. So Aruni went alone to King Pravahana who received him with reverential offering. The King promised him a boon, and Aruni chose to know the answers to the five questions he put to Svetaketu. As desired by the King, Aruni lived as a student with him. The King being a Kshatriya was a traditional custodian of this secret doctrine and taught the Brahmana Aruni the doctrine of five fires—fire of heaven, fire of rain-god, fire of this world, fire of woman and fire of man. Those who know this doctrine and those who meditate with faith on Hiranyagarbha go to Brahmaloka from which there is no return to this world. This is the way of the gods, or the northern way. But those who do not know this doctrine travel on the way of Manes through sacrifices, charity and austerity. After their past work is exhausted they return to this world. They rotate like a Persian wheel in the circle of transmigration, till they attain the northern way or immediate liberation. Those who are ignorant of either way are born as insects

and moths gnats and mosquitoes. The third section inculcates the ceremony called Mantha (paste) as a means of attaining greatness. When greatness is attained wealth follows as a matter of course and wealth is needed to perform rites. Then the line of teachers of this doctrine is repeated. Each teacher to his pupil said 'If one sprinkles this paste on a dry stump, branches would grow and leaves would sprout.' It means that the ceremony is infallible in fulfilling one's desires. The teachers say that this doctrine should be given only to a son or a disciple and to none else.

The fourth section lays down the Putramantha or the ceremony leading to the birth of a gifted son who by his good qualities will help to achieve the worlds both for himself and for his father. Only the performer of the Srimantha is entitled to perform the Putramantha which is done during monthly illness (impurity) of the wife. Many passages of this section are obscene and meant for the householders who are enjoined to look upon the animal (sexual) act as sacred as a Vajapeya rite. Some ceremonies that are generally treated in the Grihya-sutras are given here—such as those that lead to the birth of worthy sons who would be Vedic scholars and have good complexion. Sthalipaka, Medhajanana, Ayushyakarma and other prenatal and postnatal ceremonies are also described. References have been given in the footnotes for those who wish to know more of these ceremonies. Fifth section called Vamsa Brahmana is not only the last section of this chapter but also of the Upanisad. It contains the line of teachers of the whole Upanisad from Prajapati down to the son of Pautimashi. The Upanisad describes the line of teachers after the name of their mothers. Prajapati (Hiranyagarbha) received it from the Vedas which are without beginning and end. Hari Om.

BRIHADARANYAKOPANISAD

CHAPTER ONE : SECTION ONE

ॐ। उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ; द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यं दिशः पार्श्वे अवान्तरदिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि ; ऊवध्यं सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमान्युद्यन्पूर्वार्धो निम्लोचञ्जघनार्धो यद्विजृम्भते तद्विद्योतते यद्विधूनुते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक् ॥ १ ॥

ॐ Om, a word of auspiciousness उषाः (ब्राह्मो मुहूर्तः) dawn (is) वै verily. शिरः the head मेध्यस्य (मेधार्हस्य-यज्ञियस्य) अश्वस्य of the sacrificial horse. सूर्यः the sun (is) चक्षुः the eye, वातः the air प्राणः the vital force, अग्निः the (cosmic) fire वैश्वानरः (called) Vaisvanara व्यात्तम् (=विवृतम् मुखम्) the open mouth, संवत्सरः the year आत्मा (शरीरम्) the body, मेध्यस्य अश्वस्य of the sacrificial horse. द्यौः the heaven (is) पृष्ठम् the back, अन्तरिक्षम् the sky उदरम् the belly, पृथिवी the earth पाजस्यम् (=पादस्यम्) the hoof, दिशः (four) quarters पार्श्वे (two) sides, अवान्तरदिशः (आग्नेय्यादि) the intermediate quarters (such as south-east etc.) पर्शवः (=पार्श्वास्थीनि) the ribs, ऋतवः the

seasons अङ्गानि the limbs, मासाः च and the months अर्द्धमासाः च (=पक्षाः) and the fortnights पर्वाणि the joints, अहोरात्राणि the days and nights प्रतिष्ठाः (=पादाः) the feet, नक्षत्राणि the stars अस्थीनि the bones, (and) नभः (नभस्थाः मेघाः) (literally, sky here) the clouds मांसानि the flesh, सिकताः the sands (are) ऊवध्यं (उदरस्थम् अर्द्धजीर्णम् अशनम्) the half-digested food, सिन्धवः (सिन्धु आदि नद्यः) the rivers गुदाः (नाड्यः) the veins, पर्वताः the mounts यकृत् च the liver च and क्लोमानः च and the spleen ओषधयः the herbs च and वनस्पतयः the trees च and लोमानि the hairs, (उद्यन् उद्गच्छन् सविता) the rising (Sun) पूर्वार्धः the fore-part, निम्लोचन् setting (Sun) जघनार्धः (परार्धः) hind part, तत् that विद्योतते lightning यत् which विजृम्भते stretches (its limbs) तत् that स्तनयति the rolling of thunders यत् which विधूनते the shaking of body, तत् that वर्षति the raining यत् which मेहति the urinating वाक् the (cosmic) speech एव indeed अस्य its वाक् neighing.

[The Vedas are divided into the Karma-Kanda and the Jnana-Kanda. The Jnana-Kanda consisting of the Upanishads teaches that all Vedic Karmas produce impermanent results, and cannot remove ignorance of the Self. Hence the Upanishads inculcate the knowledge of Brahman (Brahma Vidya) which alone can destroy ignorance.

The Vedic Karmas (works) are of two kinds: one is wholly mechanical and the other is coupled with meditation. The results of the former are attainment of the world of the Manes (Pitriloka) and so forth, and those of the latter are attainment of the worlds ranging from that of the gods (Devaloka) to that of Hiranyagarbha (Brahmaloka). Horse-sacrifice, which is the greatest of the Vedic rites, leads to the world of

Hiranyagarbha. No Vedic work except this sacrifice can take one there. But the result of this sacrifice also is transitory and cannot stop the transmigration of the Self. This sacrifice is, therefore, mentioned in the beginning of this Upanishad.

In the horse-sacrifice, of which Prajapati (Hiranyagarbha) is the presiding deity, the horse, the most important thing in this sacrifice, is to be meditated upon as Prajapati which comprises all these, as follows :]

Om. Verily the dawn[1] is the head of the sacrificial horse. The sun[2] is the eye, the wind the breath, the cosmic fire[3] under the name of Vaisvanara the open mouth, and the year the body[4] of the sacrificial horse. The heaven is the back, the sky the belly, the earth the hoof, the four quarters the two sides, the intermediate quarters, north-west etc., the side bones, the seasons the limbs, the months and half-months the joints, the days and nights[5] the feet, the constellations the bones and the clouds the flesh of the sacrificial horse. The sands are the half-digested food in the stomach, the rivers the arteries and veins (the blood vessels), the mountains the liver and spleen, the herbs and trees the various kinds of hairs, the morning sun the anterior part, the evening sun the posterior part, the lightning flash the jerking[6] of the limbs, the rolling of the thunder the shaking of the body, the raining the passing of the urine, and

the cosmic voice or sound is indeed the neighing of the sacrificial horse.

[This meditation, which is like the conversion of an image etc. into the Lord Vishnu or any other deity, purifies the horse and deifies it into Prajapati and leads one to worlds beginning with the world of the gods and ending with that of Hiranyagarbha. For enhancing the result of horse-sacrifice one such as a Kshatriya qualified for it is enjoined to look upon the different parts of the horse's body as something cosmic such as described above. But one such as a Brahman who is disqualified for it will get the same result from this meditation. In the absence of the horse he should imagine himself the sacrificial horse and meditate upon the head and other parts of his own body as different parts of the cosmic being. This meditation will raise him to the status of Prajapati by giving the realisation "I am Prajapati".—Ananda Giri.]

[NOTES—1. Brâhma Muhurta literally means the hour of Brahma or dawn. This time, a period of about three quarters of an hour just before sunrise is well-known as sacred and suitable for meditation according to both traditional and scriptural injunctions.

2. Sun is the presiding deity of the eyes. As: The sun having become the sight entered the eyes.

3. Fire is the presiding deity of the mouth according to the Shruti passage—The fire having become the speech entered the mouth.

4. As Taittiriya Aranyak (11. 3. 5) says: The Atman (i.e. trunk) is the centre of these limbs.

5. The plural indicates the days and nights pertaining to Prajapati, the gods, the Manes and Men. The fortnights of men are equal to a day and night of the Manes. A year of men makes a day and night of the gods; and twenty-four million years of the gods are equivalent to day and night of Prajapati, or two Kalpas or cycles of men—Ananda Giri.

6. According to Ananda Giri yawning. Perhaps combining Sankara and Ananda Giri we get the full meaning, viz., stretching the limbs while yawning.]

अहर्वा अश्वं पुरस्तान्महिमाऽन्वजायत तस्य पूर्वे समुद्रे योनी रात्रिरेनं पश्चान्महिमाऽन्वजायत तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभितः संबभूवतुः हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वासुरानश्वो मनुष्यान्समुद्र एवास्य बन्धुः समुद्रो योनिः ॥ २ ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

अहः the day वै verily महिमा the (golden) vessel called Mahiman अन्वजायत (which) was पुरस्तात् before अश्वम् the horse. तस्य its योनिः source पूर्वे समुद्रे in the eastern sea. रात्रिः the night (is) महिमा the (silver) vessel called Mahiman अन्वजायत (which) appeared पश्चात् behind, after एनम् it (the horse). तस्य its योनिः dwelling place, अपरे समुद्रे in the other (western) sea. वै verily एतौ these two महिमानौ vessels called Mahiman अभितः on either sides, both sides अश्वम् of the horse सम्बभूवतुः appeared. भूत्वा being, हयः racer अवहत् carried देवान् the gods, वाजी (as) a stallion (अवहत् carried) गन्धर्वान्

the celestial minstrels, अर्वा (as) a runner, असुरान् the demons; अश्वः (as) a horse, मनुष्यान् the men. समुद्रः the sea एव indeed अस्य its बन्धुः kin, companion (stable); समुद्रः the sea योनिः the birth-place. इति thus प्रथमम् first ब्राह्मणम् section (ends).

Verily the day is the golden cup called Mahiman, placed in front of the sacrificial horse. Its birth place[1] is in the eastern sea. The night[2] verily is the silver cup called Mahiman kept at the sacrifice behind the horse. Its birth place is in the western sea. Verily these two cups[3] called Mahiman[4] were placed at the sacrifice before and behind the horse. As a racer it carried the gods; as a stallion, the celestial minstrels; as a runner, the demons and as a horse, the men. The sea is its companion (the stable), the sea is its birthplace.

[NOTES—1. The place where it is obtained.

2. According to Ananda Giri, the night is moon-lit, otherwise it cannot have similarity of brightness with the silver vessel.

3. Two cups made of gold and silver are respectively placed at the horse sacrifice before and behind the horse to hold the sacrificial libations.

4. The vessels are called Mahiman because they indicate greatness of the horse. Mahima is the sanskrit equivalent of greatness.]

CHAPTER ONE : SECTION TWO

नैवेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत्—अशनाय-
याशनाया हि मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति सोऽर्चन्न-
चरत्तस्यार्चत आपोऽजायन्तार्चते वै मे कमभूदिति तदेवार्कस्यार्क-
त्वं कꣳह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद ॥ १ ॥

अग्रे in the beginning इह here असीत् was न एव nothing at all किम् चन whatsoever. इदम् (all) this (the Universe) मृत्युना by death एव indeed आसीत् was आवृतम् covered अशनायया by hunger ; हि for अशनाया hunger (is) मृत्युः death. तत् that (death) अकुरुत created मनः mind इति (thinking) thus आत्मन्वी (आत्मवान् मनस्वी) with a mind स्याम् let me be. इति thus (thinking). सः it अचरत् moved about अर्चन् worshipping (himself). तस्य from him अर्चतः (thus) worshipping आपः water अजायन्त was produced. वै verily मे to me अर्चते worshipping कम् (उदकम्) water अभूत् इति sprang up. तत् that (is) एव certainly अर्कस्य of Arka, of the fire अर्कत्वम् the reason of being called Arka, the derivation of the name of Arka. यः who एवम् thus वेद knows एतद् this अर्कत्वम् origin अर्कस्य of fire अस्मै to him वै ह verily कम् water (or happiness) भवति is, comes.

In the beginning[1] there was not here (in the manifested universe) anything (differentiated by name and form) to be perceived. All this phenomenal universe was, indeed, enveloped by Death—by Hunger ; for, Hunger[2] is Death. Death (the

first being or Hiranyagarbha) produced the inner organ called the mind desiring 'May I be invested with a mind*'. He went forth worshipping himself thinking he was blessed. From Him thus worshipping, water[3], an article of the worship, was created. It then reflected: Verily to me so worshipping, water was produced. This is why fire obtained the name of Arka. Surely there is water or pleasure for him who thus knows how fire has acquired this name.

[NOTES.—1. Before the manifestation of the mind etc. Manifestation means coming within the range of perception. Therefore before manifestation of mind, there was nothing to be perceived. But before the origin of the universe cause and effect were both existent; only the effect was covered by cause.

2. The desire to devour which characterises death.

3. According to Taittiriya Upanishad (2.1.1), water was produced after the manifestation of the ether, air and fire. This order of manifestation is understood here.]

आपो वा अर्कस्तद्यदपाꣳ शर आसीत्तत्समहन्यत सा पृथिव्यभवत्तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजोरसो निरवर्ततािग्नः ॥ २ ॥

* The word 'Atman' which here means the mind has also other meanings, such as the body, the intellect, the individual Self, the Universal Self. The root meaning of the word is that which pervades everything. The word occurs in the fourth Kandika (of this Section) where it means the body.

आपः water वै verily अर्कः (is) Arka. तद् that यद् which आसीत् was शरः (as) forth अपाम् of water, तत् that समहन्यत hardened, solidified. सा that अभवत् became पृथिवी the Earth. तस्याम् in that (i.e. production of earth) (तत्=he) अश्राम्यत् tired. तस्य of him श्रान्तस्य tired, fatigued तप्तस्य (and) heated तेजः lustre रसः essence निरवर्त्तत sprang up, came forth (as) अग्निः fire.

Water verily is Arka. What was there as the froth of water like the condensed curds got hardened and turned into this earth.[1] From his fatigued and heated body sprang up his essence as lustre which is fire.[2]

[Notes.—1. The cosmic egg, the embryonic state of the universe.

2. Fire the first form or the first embodied being is called Viraj, or Prajapati who came forth within the embryonic universe, possessed of a body and organs.]

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयं स एष प्राणस्त्रेधा विहितः तस्य प्राची दिक्शिरोऽसौ चासौ चेर्मौ अथास्य प्रतीची दिक्पुच्छमसौ चासौ च सक्थ्यौ, दक्षिणा चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः स एषोऽप्सु प्रतिष्ठितो यत्र क्वचैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ ३ ॥

सः he, the first-born Virat व्यकुरुत divided आत्मानम् his body त्रेधा into three kinds : आदित्यम् the Sun तृतीयम् as the

third (making) वायुम् air तृतीयम् as the third. स एषः this प्राणः Prana (Viraj) विहितः made himself त्रेधा in a three-fold mode) प्राची दिक् the eastern direction (is) तस्य his शिरः head असौ च असौ च this and this, north-east and south-east corners (are). ईर्मौ (his) two arms. अथ again प्रतीची western दिक् direction अस्य his पुच्छम् tail. असौ च असौ च north-western and south-western corners. सक्थ्यौ (his) two hip bones. दक्षिणा south च and उदीची north च and पार्श्वे (his) two flanks. द्यौः heaven पृष्ठम् (his) back. अन्तरिक्षम् sky उदरम् (his) belly. इयम् this (earth) उरः (is his) breast. सः एषः he (the fire) प्रतिष्ठितः is established अप्सु in water. एवम् this विद्वान् he who knows यत्र क्व च wherever एति repairs तद् there एव alone प्रतितिष्ठति stands firm.

Viraj, the first-born, divided his body and organs into three kinds (modes) making sun as the third (in respect of fire and air) and also making air as the third (in respect of fire and the sun). So this Prana (Viraj) made himself fire, air and the sun without destroying however his own form. The eastern direction is his head, and the north-eastern and south-eastern corners are his two arms. The western direction is his tail, and the north-western and the south-western corners are his two hipbones. The south and north directions are his two flanks, heaven his back, the sky his belly, and this earth his breast. He (the fire[1]) is established in water. He who knows thus the glory of the Prana stands firm wherever he repairs.

[NOTES—1. Here fire (Viraj) is taken as representing the fire of the alter of the horse-sacrifice which is called Arka.]

सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा वाचं मिथुनꣳ समभवदशनाया मृत्युस्तद्यद्रेत आसीत्स संवत्सरोऽभवत्। न ह पुरा ततः संवत्सर आस तमेतावन्तं कालमबिभः। यावान् संवत्सरस्तमेतावतः कालस्य परस्तादसृजत। तं जातमभिव्याददात्स भाणकरोत्सैव वागभवत् ॥ ४ ॥

सः he अकामयत thought, desired इति this मे my द्वितीयः second आत्मा Form, body जायेत may be born. सः He अशनाया hunger मृत्युः death समभवत् made, brought about मिथुनम् the union, pair, couple वाचम् of speech (the Vedas) मनसा with mind. तद् there, in that union यद् which आसीत् was रेतः semen, seed सः that अभवत् became संवत्सरः the whole year आस was नः not. यावान् as long as संवत्सरः a full year एतावन्तम् so long कालम् time period (सः=he, death) तम् him, (that Foetus) अबिभः bore, reared. तम् him परस्तात् after एतावतः that कालस्य time असृजत् (he) created, projected. (सः= He, death) अभिव्याददात् opened his mouth तम् to him जातम् (just) born. सः He (babe) अकरोत् made भाण् a sound, a cry. सा that (cry) अभवत् became वाक् speech, ward.

He thought—Let a second body be born of me. He—Death or Hunger, made the union[1] of speech (the Vedas) with the mind. In that union seed[2] which sprang forth became the year.[3] The

year was not there before him. He (Death) bore that foetus for the period of a year in his womb and after that duration gave[4] birth to him. He (Death) opened his mouth to that just-born babe to swallow him as he was hungry. The babe[5] being frightened made a sound which became word.

[NOTES—1. He reflected in his mind on the order of creation enjoined in the Vedas.

2. Seed is the cause of the origin of Viraj which Death (Hiranyagarbha) visualised in his meditation on the Vedas. Thus imbued in his reflections he manifested water, got into it as the seed, turned into the embryo, the cosmic egg, and became the year.

3. Prajapati or Viraj who makes the year.

4. Broke the egg.

5. Fire the first embodied Being.]

स ऐक्षत यदि वा इममभिमꣳस्ये कनीयोऽन्नं करिष्य इति स तया वाचा तेनाऽऽत्मनेदꣳ सर्वमसृजत यदिदं किंचर्चो यजूꣳषि सामानि छन्दाꣳसि यज्ञान्प्रजाः पशून्। स यद्यदेवासृजत तत्तदत्तुमध्रियत सर्वं वा अत्तीति तददितेरदितित्वꣳ सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

सः He ऐक्षत thought, reflected इति thus यदि if वै verily अभिमंस्ये (I) injure, kill इमम् him (the babe) कनीयः small, little, अन्नम् food करिष्ये (I) shall make. सः he तया

through that वाचा speech तेन (and) by that आत्मना mind असृजत् created सर्वम् all इदम् this यत् किम् च whatever इदम् this (is)—ऋचः the Riks, यजूंषि the Yajus, सामानि the Samas, छन्दांसि the (seven) metres, यज्ञान् the sacrifices, प्रजाः men पशून्, (and) animals. यद् यद् एव what-so-ever सः he असृजत projected, brought forth तद् तद् all that अध्रियत (he) wanted, resolved अत्तुम् to devour, to eat. वै verily सर्वम् all अत्ति इति (He) eats, devours तत् That (is) अदितित्वम् Aditihood अदितेः of Aditi (Prajapati). यः (He) Who वेद knows एवम् thus सर्वस्य of all एतस्य this भवति becomes अत्ता eater; सर्वम् all भवति becomes अस्य his अन्नम् food.

He reflected—' If I kill this babe, I shall have only a small quantity of food.[1] ' He, therefore, brought forth through the union [2] of Speech (the Vedas) with the mind the movable (animals) and the immovable (plants) etc.—whatsoever there exists—the Rig Veda, the Yajur Veda, the Sama Veda, the seven metres,[3] the sacrifices, men, and animals—domestic and wild. Whatever He (Prajapati, Death) created, He wanted to devour. Verily He devours everything, that is why He is called Aditi.[4] He who knows how Aditi derived this name becomes the eater of the whole universe and the universe becomes[5] his food.

[NOTES—1. If the seeds are devoured as food, there will be no crop.

2. Repeated reflection on the Vedas. The present union of mind is with the Vedas in the manifested state whereas the previous union was with the Vedas in the unmanifested state.

3. Such as Gayatri, Usnik, Anustup, Brihati, Pangti, Tristup and Jagati. By the metres, the hymns composed in them are meant here. The hymns of the Rig Veda sung by the Udgatri priests are called Stotra. Those very hymns when recited (not sung) by Hotri priests are called Shastra. There are other hymns which are neither sung nor recited but used in the sacrifices by the Adhwaryu priests.—Anandagiri.

4. As it is said in the Rig Veda (1.59.10), Aditi is heaven, Aditi is the sky, Aditi is the mother, Aditi is the father, etc.

5. Becomes identified with the universe.]

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्स तपोऽतप्यत तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यं तत्प्राणेषूत्क्रान्तेषु शरीरꣳ श्वयितुमध्रियत तस्य शरीर एव मन आसीत् ॥ ६ ॥

सः He अकामयत desired, thought इति this भूयसा by great, यज्ञेन sacrifice भूयः again यजेय let (me) sacrifice. सः He अश्राम्यत was tired. सः He अतप्यत performed तपः penance. तस्य of him श्रान्तस्य tired, fatigued तप्तस्य (and) heated यशः reputation, वीर्यम् strength उत्क्रामत् went out. वै verily प्राणाः organs (are) यशः glory वीर्यम् (and) power. प्राणेषु the senses उत्क्रान्तेषु having departed तत् That शरीरम् body अध्रियत began, took to श्वयितुम् swelling; तस्य his मनः mind आसीत् was एव indeed शरीरे in the body.

[This and the next paragraphs describe the origin of 'Aswa' (horse) and Ashwamedh (horse-sacrifice)].

He thought—'Let me perform again [1] a great sacrifice. He performed penance and became fatigued like other men. While he was thus fatigued and heated, glory and power consisting of organs left him. The organs are verily glory and power, being the cause. The organs that form glory and power, having gone out, the body of Prajapati assumed swollen appearance (and became unfit for a sacrifice). But his mind remained attached to the body (just as one desires a favourite object even when he is at a distance).

[NOTES—1. This refers to his performance of a horse-sacrifice in the previous incarnation. For that, he was born at the outset of this cycle imbued with those thoughts and identified with the undertaking of horse-sacrifice, its factors and results.]

सोऽकामयत मेध्यं म इदꣳस्यादात्मन्व्यनेन स्यामिति। ततोऽश्वः समभवद्यदश्वत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्वमेधत्वम्। एष ह वा अश्वमेधं वेद य एनमेवं वेद। तमनवरुध्यैवामन्यत। तꣳ संवत्सरस्य परस्तादात्मन आलभत। पशून्देवताभ्यः प्रत्यौहत्। तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्त एष ह वा अश्वमेधो य एष तपति तस्य संवत्सर आत्माऽयमग्निरर्कस्तस्येमे

लोका आत्मानस्तावेतावर्काश्वमेधौ । सो पुनरेकैव देवता भवति मृत्युरेवाप पुनर्मृत्युं जयति नैनं मृत्युराप्नोति मृत्युरस्याऽऽत्मा भवत्येतासां देवतानामेको भवति ॥७॥ इति द्वितीयं ब्राह्मणम् ॥२॥

सः He अकामयत reflected, desired इति thus मे my इदम् this (swallen body) स्यात् may be मेध्यम् pure, sacrificial. अनेन through this स्याम् let (me) be आत्मन्वी embodied, corporeal. ततः so समभवत् became अश्वः the horse. यद् as अश्वत् (it) swelled तत् so अभूत् (it) became मेध्यम् इति fit for sacrifice. तत् that एव therefore (is) अश्वमेधत्वम् Ashwamedhhood अश्वमेधस्य of Ashwamedh, of horse-sacrifice. वै verily एषः he ह indeed वेद knows अश्वमेधम् the horse-sacrifice यः who वेद knows एनम् it एवम् thus. अनवरुध्य without lying down, letting remain free (unbridled) तम् it अमन्यत् thought, imagined, considered (himself as the sacrificial animal). परस्तात् after संवत्सरस्य one complete year (he) आत्मनः to himself आलभत dedicated, made an offering तम् it. देवताभ्यः to the gods पशून् animals प्रत्यौहत् gave, offered. तस्मात् therefore आलभन्ते (priests) offer प्राजापत्यम् to Prajapati प्रोक्षितम् the consecrated (horse) सर्वदेवत्यम् (dedicated) to all the gods. यः That एषः which (the sun) तपति shines वै verily एषः ह that (is) अश्वमेधः horse-sacrifice. संवत्सरः the full year (is) तस्य his आत्मा body. अयम् This अग्निः (terrestrial) fire (is) अर्कः Arka. इमे These लोकाः worlds तस्य his आत्मानः limbs. तौ Those एतौ two (fire and the sun) are अर्क-अश्वमेधौ Arka and Aswamedh, सा उ These two पुनः again भवति become एका एव just the same देवता diety, मृत्युः एव death indeed (he) अपजयति conquers, wins, पुनः-मृत्युम् further death. मृत्युः Death न not

आप्नोति overcomes एनम् him. मृत्युः Death भवति becomes अस्य his आत्मा Self; भवति (and) becomes एकः one एतासाम् with these देवतानाम् Gods.

[This is a collective meditation on the sacrificial horse and sacrificial fire as Prajapati. That the identity with Hiranyagarbha is the highest result of the Vedic rites combined with meditation is stated here].

He (Hiranyagarbha) reflected thus: Let this my swollen body be sacrificed. Let me be corporeal by this body. He entered it. As the body became swollen, it became the horse. The body, on account of his entering it, became fit for sacrifice. So the horse-sacrifice gained the name of Aswamedha. Verily he who knows[1] it thus indeed knows the horse-sacrifice. Having let the consecrated animal unbridled he considered himself as the sacrificial horse. After one complete year he dedicated it to himself and offered the other domestic and wild animals to their respective deities. Therefore priests even now dedicate Prajapati the purified animal that is offered to all the deities. The sun that shines above and illumines the universe is the horse-sacrifice; the year is his body because it is made by him. This (terrestrial) fire is Arka an accessory of sacrifice. These three worlds are the limits of the Arka. The terrestrial fire and the sun are respectively Arka

and horse sacrifice. These two[2] again became the one[3] deity, Death. He indeed who knows[4] this one deity is not reborn after death. Death cannot conquer him. Because he becomes the death. Being Death (Hiranyagarbha) he becomes identified with these deities.

[NOTES—1. One who imagines himself as the sacrificial horse and meditates thus: 'While being purified with the Mantras, I am offered to all the deities; but while being slaughtered I am offered to myself. The other domestic and wild animals are dedicated to their respective deities who are but a part of myself'.

2. Fire and the sun, the means and the end, the sacrifice and the result.

3. There was but one deity before. He differentiated into three ways—Action, its means and its end. After the completion of the ceremony he again becomes the single deity (death) as before.

4. As, 'I alone am Death, and none else, the horse-sacrifice and there is but only one deity identical with myself and attainable through horse and fire.']

CHAPTER ONE: SECTION THREE

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा जायसा असुरास्त एषु लोकेष्वस्पर्धन्त ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

प्राजापत्याः The offsprings of Prajapati ह indeed द्वया (were) of two kinds, of two classes, देवाः च the gods असुरा च and the demons. ततः Therefore, naturally देवाः the gods एव indeed (were) कानीयसाः fewer, असुराः the demons ज्यायसाः more numerous. ते They अस्पर्धन्त rivalled, vied (with each other) एषु for these लोकेषु worlds. ते ह those देवाः Gods ऊचुः said इति this हन्त well, now यज्ञे in the sacrifice अत्ययाम let (us) surpass, get the better of, असुरान् the demons उद्गीथेन by Udgithha, by loud chanting.

The descendants of Prajapati were of two kinds, the gods and the demons.[1] Naturally the gods were few in number and the demons many.[2] The gods and the demons rivalled with each other for the ownership of these worlds. The gods being overwhelmed by the demons said to one another, 'Well, let us defeat the demons in the Jyotistoma sacrifice by Udgitha (loud chanting) and realize our divinity as taught in the scriptures.'

[NOTES.—1. The gods and the demons are the organs of speech, sight, etc., living in the body of Prajapati. The organs turn gods when they shine under the influence of thoughts and actions recommended by the scriptures. And they turn demons when they are overwhelmed by their natural thoughts and actions directed merely to secular goals. The demons take delight only in the enjoyment of their own lives.

2. The organs are well-known to have a stronger slant for natural thoughts and actions, than to those enjoined by the scriptures. Because the former have visible results and

are easy of accomplishment. The gods are very few, for the tendency cultivated by scriptural injunctions, being attainable with great effort, is rare. When the gods triumph, there is prevalence of merit resulting in the elevation up to Brahmaloka. When the demons win, there is preponderance of demerit resulting in the degradation down to the level of stationary objects, when there is a balance of merit and demerit, it leads to human birth.]

ते ह वाचमूचुस्त्वं न उद्गायेति तथेति तेभ्यो वागुदगायत्।
यो वाचि भोगस्तं देवेभ्य आगायद्यत्कल्याणं वदति तदात्मने।
ते विदुरनेन वै न उद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽवि-
ध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स एव स पाप्मा
॥ २ ॥

ते They (the gods) ऊचुः said to, requested वाचम् the deity presiding over Speech, the Deity identified the organ of Speech इति thus ह verily त्वम् you उद्गाय sing (chant) hymns नः for our sake. तथा इति All right, let it be so. वाक् the Deity of Speech तेभ्यः for them उदगायत् chanted hymns. भोगः The delight, good यः that (comes) वाचि through the organ of Speech तम् that देवेभ्यः for the gods आगायत् (it) secured. तत् That यत् which कल्याणम् well, finely वदति is pronounced, is articulated आत्मने (kept) for itself. वै Verily अनेन by this उद्गात्रा the chanter अत्येष्यन्ति (they) will over, will defeat, will surpass (us) इति thus ते they (the demons) विदुः knew. (ते=they) अभिद्रुत्य charging तम् it (the chanter) पाप्मना by evil अविध्यन् pierced, touched, struck (it). सः that यः which

(is) सः that पाप्मा impurity, evil यद् एव whosoever वदति pronounces, speaks इदम् it अप्रतिरूपम् (what is) false, inelegant, improper सः That एव emphatically (is) सः that पाप्मा evil, impurity.

The gods requested the presiding Deity of the organ of speech 'sing[1] the hymns for our sake.' 'So be it' said the deity of the vocal organ and sang the same for the sake of the gods. Whatever delight accrues to all the organs through its instrumentality, it obtained for the gods (by singing the three hymns called Pavamana)[2] but it reserved for itself the articulated speaking (fine pronunciation) (by chanting the remaining nine hymns). The demons knew well that the gods will certainly defeat them by the chanter. They rushed at the chanter and pierced him with the evil of his own attachment to sense-objects. That is emphatically that evil which is visible[3] today when one pronounces what is inelegant.[4]

[NOTES—1. The function of speech belongs to the deity of that organ. The organs of speech, sight, etc., are the real agents of all our activities, as well as the enjoyer of their fruits in the domain of meditation and work. The supreme self is not the doer of them. This is stated in this Upanishad in the Shruti (4.3.7). 'It thinks, as it were, it shakes as it were, etc.' This chapter also ends with the conclusion that the entire world of action, its means and results beginning with the

Avyakrita (Undifferentiated) fall within the category of nescience. As the passage (6-5-1) of this chapter runs: 'The phenomenal universe does verily consist of name, form and action.' But the Self is beyond Avyakrita and does not consist of name, form or action.

2. In the Jyotistoma sacrifice the chanter sings twelve hymns of which the first three are called Pavamana. The results of chanting the Pavamana go to the sacrificer while those of the remaining nine hymns go to the chanter. In the third Brahmana (28) of this chapter it is stated that the chanter gets eatable food for himself as the result of chanting the remaining nine.—Ananda Giri.

3. The evil that was injected into the organ of speech of Prajapati in his previous incarnation persists even now in the vocal organ of Prajapati's descendants.

4. Forbidden by the scriptures.]

अथ ह प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्यः प्राण उदगायद्यः प्राणे भोगस्तं देवेभ्य आगायद्यत्कल्याणं जिघ्रति तदात्मने । ते विदुरनेन वै न उद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

अथ Then ऊचुः (they) said प्राणम् to the deity of vital breath (nose) इति this ह verily त्वम् you उद्गाय chant the hymn नः for us. तथा इति So be it. प्राणः Deity of breath (nose) उद्गायत् sang the hymn तेभ्यः for them. भोगः Enjoyment, good यः which (comes) प्राणे through vital breath तम् that आगायत् chanted देवेभ्यः for the gods. तत् that यद् which जिघ्रति smells

कल्याणम् well (it kept) आत्मने for itself. वै verily अनेन by this उद्गात्रा chanter (ते=they, the gods) अत्येष्यन्ति will overcome, will surpass (us) इति thus ते they (demons) विदुः knew. अभिद्रुत्य running, rushing तम् at it. (ते=they) अविध्यन् pierced charged (it) पाप्मना with evil. सः That यः which (is) सः that पाप्मा impurity, evil यद् एव whenever इदम् it जिघ्रति smells अप्रतिरूपम् (what is) bad, improper सः that (is) एव emphatically सः that पाप्मा evil.

Then the gods spoke to the deity of vital breath (nose) : sing the hymn for our sake. The deity of life-breath said. 'So be it' and chanted the hymns for their sake. The enjoyment that accrues to all the organs through itself it secured for the gods by singing the three hymns called Pavaman, while the fine smelling it reserved for itself by singing the remaining nine hymns. The demons knew very well that the gods would overcome them by this chanter. They ran at the chanter and touched it with the evil of their own attachment to sense-objects. That is emphatically the evil which is visible today when one smells what is bad.

अथ ह चक्षुरूचुस्त्वं न उद्गायेति तथेति तेभ्यश्चक्षुरुदगायत्। यश्चक्षुषि भोगस्तं देवेभ्य आगायद्यत्कल्याणं पश्यति तदात्मने। ते विदुरनेन वै न उद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मना-

ऽविध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥ ४ ॥

अथ Then ऊचुः (they) said, spoke to चक्षुः to the eye, presiding diety of Sight इति thus ह verily त्वम् you उद्गाय chant the hymn नः for us. तथा इति All right (said) चक्षुः diety of Sight (eyes) उद्गायत् (and) chanted the hymn तेभ्यः for them, भोगः enjoyment, good यः which (comes) चक्षुषि through the eyes (sight) तम् that आगायत् secured by singing देवेभ्यः for the gods. तत् That यत् which पश्यति sees कल्याणम् well, good आत्मने (utilised) for itself. वै Verily अनेन by this उद्गात्रा chanter (ते=they, the gods) अत्येष्यन्ति will defeat, will surpass (us) इति thus ते they (demons) विदुः knew. अभिद्रुत्य rushing तम् at it अविध्यन् (they) charged (it) पाप्मना with evil. सः that यः which (is) सः that पाप्मा sin, evil यद् एव whenever इदम् it पश्यति sees अप्रतिरूपम् (what is) bad, impure सः that (is) एव emphatically सः that पाप्मा evil, impurity.

Then the gods spoke to the presiding deity of sight—'Chant the hymn for our sake.' The deity of sight said 'All right' and sang the hymn for them. The good that accrues from the sight to all the organs it utilised for the gods by singing the Pavamana, while the fine sight it secured for itself by singing the rest. The demons knew quite well that the gods would excell them by this chanter. They rushed at the chanter and charged him with the impurity of their own attachment to sense-objects.

That is verily the impurity which is visible today when one sees impropriety.

अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति तथेति तेभ्यः श्रोत्रमुदगायद्यः श्रोत्रे भोगस्तं देवेभ्य आगायद्यत्कल्याणꣳ शृणोति तदात्मने। ते विदुरनेन वै न उद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ शृणोति स एव स पाप्मा ॥ ५ ॥

अथ Then ऊचुः (they) said श्रोत्रम् to the deity of hearing इति thus ह verily त्वम् you उद्गाय chant hymn नः for us. तथा इति All right (said) श्रोत्रम् the God of hearing (ears) उदगायत् (and) chanted तेभ्यः for them. भोगः Enjoyment, good यः which (comes) श्रोत्रे through hearing तम् that आगायत् chanted for, got by chanting देवेभ्यः for the gods. तत् that यत् which शृणोति hears कल्याणम् fine, well, आत्मने (utilised) for itself. वै Verily, अनेन by this उद्गात्रा chanter (ते=they, the gods) अत्येष्यन्ति will excell (us) इति thus ते they (the demons) विदुः knew. अभिद्रुत्य Rushing तम् at it (ते=they) अविध्यन् struck, charged, pierced पाप्मना with evil. यद्एव Whenever इदम् it शृणोति hears प्रतिरूपम् (what is) improper सः that (is) एव certainly सः that पाप्मा evil, sin.

Then the gods spoke to the presiding deity of hearing 'Sing the hymn for our sake.' The deity of the ears said 'All right' and sang the hymns for them. The delight that is derived by all the

organs through hearing it obtained for the gods by singing the Pavamana, while the fine hearing it kept for itself. The demons knew very well that the gods would overcome them by this chanter. They ran at it and charged it with the impurity of their attachment to sense-objects. That is verily the impurity which still persists when one hears wrongly.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन उद्गायद्यो मनसि भोगस्तं देवेभ्य आगायद्यत्कल्याणꣳ संकल्पयति तदात्मने। ते विदुरनेन वै न उद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ संकल्पयति स एव स पाप्मैवमु खल्वेता देवताः पाप्मभिरुपासृजन्नेवमेनाः पाप्मनाऽविध्यन् ॥ ६ ॥

अथ Then ऊचुः (they) said, spoke to मनः to the deity of mind इति thus ह verily त्वम् you उद्गाय sing the hymn नः for us. तथा इति All right (said) मनः the mind (and) उद्गायत् chanted the hymn तेभ्यः for them. भोगः Enjoyment, delight यः which (comes) मनसि through the mind त्वम् that (it) आगायत् chanted for, secured by chanting देवेभ्यः for the gods यत् which संकल्पयति (it) thinks कल्याणम् well तत् that आत्मने (kept) for itself. वै Verily (ते=they, the gods) अनेन by this उद्गात्रा chanter अत्येष्यन्ति will excell, will surpass (us) इति thus ते they, (demons) विदुः knew. अभिद्रुत्य Rushing तम् at it (ते=they) अविध्यन् charged, overwhelmed पाप्मना with evil.

यदेव whenever इदम् it संकल्पयति thinks अप्रतिरूपम् (what is) ill, wrong सः that (is) एव indeed सः that पाप्मा impurity, evil. एवम् उ Likewise, in this way खलु also (ते=they) उपासृजन् tainted, touched एताः these, other, देवताः deities पाप्मभिः with evil एवम् thus अविध्यन् injected, perced एनाः these (deities) पाप्मना with evil (sin).

Then the gods spoke to the Deity of the mind—'Chant the hymns for our sake.' 'So be it' said the mind and sang the hymn for them. The delight that issues of the mind to all the organs, it obtained for the gods by chanting the Pavamana while the fine thinking it reserved for itself by chanting the rest. The demons knew well that through this chanter the gods would excel them. They rushed at it and charged it with the evil of their own attachment to sense-objects. That is the evil which persists today when one thinks wrongly. In this way they also tainted other deities[1] with evil, that is to say, pierced them with evil.

[NOTES—1. The skin and the rest that have not been mentioned.

The gods were thus led to the conclusion that the deities presiding over the organs are incapable of chanting the hymns, because the latter contracted evil owing to their attachment for fine results. Hence they are not to be meditated upon in order to transcend death. The gods became helpless.]

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्ते विदुरनेन वै न उद्गात्राऽत्येष्यन्तीति तदभिद्रुत्य पाप्मनाऽविध्यन्स यथाऽश्मानमृत्वा लोष्टो विध्वꣳसेतैवꣳहैव विध्वꣳसमाना विष्वञ्चो विनेशुस्ततो देवा अभवन्पराऽसुरा भवत्यात्मना पराऽस्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

अथ Then ऊचुः (they) said इमम् to this प्राणम् vital power, life आसन्यम् sitting in the mouth इति thus ह verily त्वम् you उद्गाय chant the hymn नः for us. तथा इति All right (said) एषः this प्राणः vital power, life उद्गायत् (and) chanted the hymn (for them). वै Verily (ते they) अनेन by this उद्गात्रा chanter अत्येष्यन्ति will excell, will surpass (us) इति thus ते they विदुः knew. अभिद्रुत्य Rushing तम् at it (ते=they) पाप्मना with evil, impurity, taint अविध्यन् wanted to pierce (it). यथा As ऋत्वा striking, hitting अश्मानम् against a rock, hard stone, adamant लोष्टः a ball of mud, a clod of earth विध्वंसेत is dashed to pieces, is shattered to atoms एवम् so, in this way (ते=they) ह एव indeed विध्वंसमानाः flung विष्वंचः in all directions, in many ways विनेशुः perished. ततः Therefore देवाः Gods अभवन् became (fire etc), असुराः demons (अभवन्= became) पराः(=पराभूताः) destroyed, crushed यः who (the sacrificer of to-day) एवम् thus, similarly (like the ancient sacrificer) वेद knows भवति becomes आत्मना (his true self) द्विषन् inimical, envious भ्रातृव्यः kinsmen भवति is परास्य killed, crushed.

[The results of the meditation on the vital force is stated here. The vital force being the common self of the body as well as the sense-organs is to be resorted to as one's self to get rid of the false identity.]

Then the gods spoke to the life-force having its seat in the oral cavity—'Sing the hymn for our sake.' 'So be it' said the vital power to the gods and sang the hymns for them. The demons were quite aware that by this chanter the gods would overcome them. They rushed at it and desired to pierce it with the impurity of their own attachment to sense-objects. But as a ball of earth is dashed to pieces when hurled upon a rock, so they were crushed to atoms and destroyed being scattered in many ways. Owing to the destruction of demons, their enemies the gods became their divine-selves, fire [1] and so forth, and the demons perished. In this manner [2] the sacrificer of today who realises his identity with the vital force like the ancient sacrificer becomes his true self as Prajapati and his inimical kinsmen [3] are routed.

[NOTES—1. Formerly also they had been fire and so on but this awareness of their real natures was hidden by the taint of their natural attachment to sense-objects as they had identified themselves with body alone. On the cessation of that evil, they gave up their false identification with the body

and realised their identity with fire etc., as taught by the scriptures.

2. As the sacrificer of a past age mentioned in this Vedic allegory tested the deities presiding over the sense-organs, discarded them as stricken with the taint of attachment to sense-objects, identified himself with the taintless vital force and thereby getting rid of the evil was identified with Prajapati, so the sacrificer of today will restore by the same procedure his lost identity with vital force or Prajapati.

3. The impurity that obstructs the attainment of his true self as Prajapati. A kinsman is also sometimes friendly, as, for instance, Bharat the half-brother of Rama.]

ते होचुः क नु सोऽभूद्यो न इत्थमसक्तेत्ययमास्येऽन्तरिति सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः ॥ ८ ॥

ह A particle of surprise ते they, the gods ऊचुः said नु with deliberation इति thus क where अभूत् was सः he यः who असक्त restablished, restored नः us इत्थम् thus. अयम् It (is) अन्तरम् within आस्ये इति the mouth. सः It अयास्यआङ्गिरसः Ayasya Angiras हि for (सः it) रसः (is) the essence, self अङ्गानाम् of limbs, of organs.

The gods (the organs of Prajapati) deliberated with surprise thus—' Where was it who has thus re-established us in our real stations and then decided.'[1] It is that vital force also resides within the mouth. It is called Ayasya[2] Angirasa[3] for it is well known to the self[4] of the body and the limbs.

[NOTES—1. Realised it within themselves.

2. The vital force was perceived by them as being present within themselves without assuming any particular form, it is called Ayasya.

3. Since it did not assume any particular form, it restored the organs to their real nature. Hence it is called Angirasa (literally, the self of the limbs).

4. Because without it they dry up and die.]

सा वा एषा देवता दूर्नाम दूरꣳ ह्यस्या मृत्युर्दूरꣳ ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

सा That **वै** verily **एषा** this **देवता** deity **नाम** called, celebrated **दूः** Dur distant, **हि** for **मृत्युः** death (is) **दूरम्** far, remote, away **अस्याः** from it. **यः** Who **एवम्** thus **वेद** knows **अस्मात्** from him **मृत्युः** death **वै** verily **भवति** is, remains **दूरम्** far, distant.

That verily is this deity[1] celebrated as Dur Distant because death is away[2] from it. Death[3] is away from him who knows[4] the vital force in this way.

[NOTES—1. It is this deity in the present sacrificer's body whom the gods realised as their saviour.

2. The vital power being ever unattached does not contract evil of attachment to sense-objects by the contact with the sense-organs of which it is the Self, unlike one who touching another who has touched a corpse becomes impure. Anandagiri.

3. Death is evil of attachment to sense-objects.

4. Meditates upon the vital power free from the evil of attachment. Meditation means a mental approach to the form of the deity or the like as prescribed by the scriptures and concentration on it, to the exclusion of all conventional notions, till complete identification with it as with one's own body is attained. For, this Upanishad (4.1.2) says 'Being a god, he attains the gods.' The Shruti also says, 'one becomes exactly the same as one meditates upon.' (Shatapatha Brahman. P. V. 2. 20.)

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्राऽऽसां दिशामन्तस्तद्गमयांचकार तदासां पाप्मनो विन्यदधात्तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति ॥१०॥

सा That वै verily एषा this देवता deity अपहत्य having taken away मृत्युम् death पाप्मानम् evil एतासाम् of these देवतानाम् gods गमयाञ्चकार went तत् there यत्र where (there is) अन्तः end आसाम् of these दिशाम् quarters, directions. तत् There (it) विदधात् left, deposited आसाम् their पाप्मनः evils, sins. तस्मात् Therefore न not इयात् (one) should approach (associate) जनम् a person, न not इयात् should go, should be अन्तम् end, border (of that region) नेत् lest (one) अन्ववायानि इति imbibes contract पाप्मानम् impurity, evil मृत्युम् death.

Verily this deity removed[1] death[2], the impurity of these gods, carried them to the end[3] of these directions[4], east, west, etc., and deposited[5] them there. Therefore let no one associate with a person of that territory or be to that

territory beyond the border, lest he should contract that impurity which is as bad as the death.

[NOTES—1. Their identification with the vital force kept off the evil from them.

2. One's degradation is due to one's attachment with the sense-objects as prompted by natural ignorance. Hence this evil of attachment is as bad as death.

3. End means the territory inhabited by people holding views contradictory to the Vedas, as the forest is spoken of to be the end of the inhabited territory.

4. The directions are to mean that part of the country peopled by the possessors of the Vedic knowledge.

5. Placed in many insulting ways among the people of the country beyond the border who do not identify themselves with the vital force. The evil is born of the contact of the senses with their respective objects. Hence it must dwell in some animal being.]

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥ ११ ॥

सा That **वै** verily **एषा** this **देवता** deity **अपहत्य** removing, taking away **मृत्युम्** death **पाप्मानम्** evil, taint **एतासाम्** of these **देवतानाम्** gods **अथ** next, then **अत्यवहत्** carried **एनाः** them (the gods) **मृत्युम्** beyond death.

This deity removed death—the impurity[1] of these gods, and then carried the gods beyond death.

[NOTES—1. The impurity of attachment is death to the gods as it limited them to their bodies and made them forget their unlimited divine forms. That impurity is destroyed by the identification with the vital force. Hence the latter is the destroyer of that impurity.]

स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

सः It (the vital power) वै verily अत्यवहत् carried वाचम् the organ of speech एव only प्रथमाम् the first. यदा When सा it अत्यमुच्यत delivered, dissociated, freed मृत्युम् from death सः it अभवत् became अग्निः fire. सः That अयम् this अग्निः fire अतिक्रान्तः having gone beyond, having transcended मृत्युम् death दीप्यते shines, परेण beyond reach.

Verily the vital power carried first[1] the organ of speech across death. When the latter had been delivered from death it became fire.[2] That fire having transcended death is luminous beyond its reach.

[NOTES—1. Because it is a better chanter of hymns than other organs.

2. It became what it had been before with this difference that before its deliverance it was not as luminous as now.]

अथ प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायुरभवत्सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ Then अत्यवहत् (it) carried प्राणम् the organs of nose. यदा When सः it अत्यमुच्यत transcended मृत्युम् death सः it अभवत् became वायुः air. सः That अयम् this वायुः air अतिक्रान्तः having got rid of, having liberated from मृत्युम् death पवते blows परेण beyond (its) reach.

Then the organ of nose was carried across death. When the former transcended death, it became (what it had been before) air. That air being liberated from death blows beyond its reach.

अथ चक्षुरत्यवहत्तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ Then अत्यवहत् (it) carried चक्षुः the organ of vision. यदा When तत् it अत्यमुच्यत went beyond, transcended मृत्युः death सः it अभवत् became आदित्यः the Sun. सः That असौ this आदित्यः Sun अतिक्रान्तः having got rid मृत्युम् of death तपति shines, burns, परेण beyond (its) reach.

Then the organ of vision was taken across death. When it was dissociated from death, it became (what it had been before) the sun. That sun being freed from death burns beyond its reach.

अथ श्रोत्रमत्यवहत्तद्यदा मृत्युमत्यमुच्यत दिशोऽभवꣳस्ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

अथ Then अत्यवहत् (it) took across, श्रोत्रम् the organ of hearing. यदा When तत् it अत्यमुच्यत got rid of, transcended

मृत्युम् death ताः they अभवन् became दिशः quarters. ताः Those इमाः these दिशः directions अतिक्रान्ताः having gone across मृत्युम् death परेण beyond (its) reach.

Then the organ of hearing was taken across death. When the former was freed from death, it became (what it had been before) the directions. Those directions having got rid of death remain (divided into the east and so forth) beyond its reach.

अथ मनोऽत्यवहत्तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

अथ Then अत्यवहत् (it) carried मनः the mind. यदा When तत् it अत्यमुच्यत transcended मृत्युम् death सः it अभवत् became was transformed into चन्द्रमा the moon. सः That असौ this चन्द्रमा the moon अतिक्रान्तः having got rid मृत्युम् of death भाति shines परेण beyond (its) reach. यः Who वेद knows एवम् thus, एवम् ह so वै verily एषा this देवता deity अतिवहति carries, takes एनम् it मृत्युम् across death.

Then the mind was taken across death. When the former transcended death, it became (what it had been before) the moon. That moon having become free from death shines beyond its reach. So verily one, who knows thus, the vital force as including the five sense-organs is carried beyond death by this deity.

अथाऽऽत्मनेऽन्नाद्यमागायद्यद्धि किंचान्नमद्यतेऽनेनैव तदद्यत इह प्रतितिष्ठति ॥ १७ ॥

अथ Then आगायत् (it) chanted for, secured by chanting अन्नाद्यम् eatable food आत्मने for itself. हि Because यत् किम् च whatever अन्नम् food अद्यते is eaten तत् that अद्यते is eaten अनेन by it (vital force) एव alone. इह on that प्रतितिष्ठति (it) rests, subsists.

[The vital power first chanted the Pavamana and secured the result—the identity with Prajapati —to be shared by the five organs.]

Then it obtained eatable food for its own sake by chanting the remaining nine hymns in order to live in the body. Whatever food is eaten by the creatures in the world the same is eaten by the vital force alone. It subsists on that food when the latter is transformed into the body.

ते देवा अब्रुवन्नेतावद्वा इद॑ सर्वं यदन्नं तदात्मन आगासीरनुनोऽस्मिन्नन्न आभजस्वेति ते वै माऽभिसंविशतेति तथेति त॑ समन्तं परिण्यविशन्त । तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्त्येव॑ ह वा एन॑ स्वा अभिसंविशन्ति भर्ता स्वाना॑ श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद य उ हैवंविद॑ स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वैतमनु भार्यान्बुभूर्षति स हैवालं भार्येभ्यो भवति ॥ १८ ॥

ते Those देवाः gods अब्रुवन् spoke, said—सर्वम् All इदम् this यत् which अन्नम् food (there is) वै only, just एतावत् this much. तत् That आगासीः (you) acquired, appropriated आत्मने for yourself. अनु Now अस्मिन् in this अन्ने food आभजस्व give share नः to us इति thus. ते You वै verily अभिसंविशत sit around, surround मा इति me. तथा इति All right. समन्तम् Around तम् it परिण्यविशन्त sat down. तस्मात् Hence यत् whatever अन्नम् food अनेन by this (vital force) अत्ति (one) eats तेन by that एताः these (gods) तृप्यन्ति are satisfied. यः Who वेद knows एवम् thus एनम् him वै ह verily एवम् in this way स्वाः kinsmen, relatives अभिसंविशन्ति sit around, surround. भवति (He) is, remains भर्त्ता supporter, maintainer स्वानाम् of his relatives, श्रेष्ठः best, greatest एताः to them पुरः in the fore-front, अन्नादः eater of food, अधिपतिः master, ruler. यः ह उ Who, that one स्वेषु of his relatives प्रति-बुभूषति desires to rival, tries to compete एवम् विदम् प्रति with one such (knower), (सः he) न not हि एव certainly भवति becomes अलम् enough, capable भार्येभ्यः (to support) the dependants. अथ But यः एव who indeed अनुभवति follows एतम् him वा or यः who अनु under एतम् him बुभूर्षति desires to maintain भार्यान् dependants सः he एव ह indeed भवति becomes अलम् capable भार्येभ्यः (of supporting) dependants.

The gods[1] (the organs of speech, etc.) spoke to the vital force—" Whatever food is eaten in the world to sustain life is only so much and no more and you have appropriated it all for your use by chanting. Therefore make us also sharers of the food that is for yourself." Then the vital force

commanded them to sit surrounding him. The gods agreed and sat down encircling him. Hence whatever food is partaken of by the vital force satisfies[2] these gods (the organs). As the organs did with vital force so do his relatives sit around facing him who knows the vital force as the support of the organs. He becomes the refuge of his relatives, the best among them, and remains in their fore-front as the vital force was of the organs. Further being free from disease he becomes a good partaker of food and the sole protector of them. That one among his relatives who wants to rival a knower of the vital force is incapable to maintain his dependants like the demons. But one who follows such a knower or wants to support one's dependants under him is alone capable of doing so and none else.

[NOTES—1. The organs are called gods as they bring their respective objects to light.

2. Nourishes. The organs have no independent connection with food. The food eaten by the vital force nourishes them.]

सोऽयास्य आङ्गिरसोऽङ्गानाꣳ हि रसः प्राणो वा अङ्गानाꣳ रसः प्राणो हि वा अङ्गानाꣳ रसस्तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानाꣳ रसः ॥ १९ ॥

सः That आयास्य आङ्गिरसः Ayasya Angirasa रसः (is) essence, sap, self, हि indeed अङ्गानाम् of the limbs, members (of the body). प्राणः The vital force वै verily रसः (is) the essence, self अङ्गानाम् of the members. हि For प्राणः the vital power वै verily रसः sap, self अङ्गानाम् of the limbs. तस्मात् Therefore यस्मात् कस्मात् च from whichever अङ्गात् limbs, part प्राणः vital force उत्क्रामति departs, deserts, तत् that एव indeed तत् that शुष्यति dries up, withers. हि Because एषः that वै of course in truth रसः sap अङ्गानाम् of the limbs.

[In the eighth paragraph vital force has simply been called Ayasya Angiras. The following text makes a specific statement why it is so called.]

The vital force is called Ayasya Angirasa, the self indeed of the parts (of the body). It is indeed the sap of the parts. It is verily their self. Therefore any part of the body which is deserted by the vital force dries up. It is in truth the self of the body as well as the organs. (As the organs live through the vital power, the former are to be left out and the latter is to be meditated upon.)

एष उ एव बृहस्पतिर्वाग्वै बृहती तस्या एष पतिस्तस्मादु बृहस्पतिः ॥ २० ॥

एषः This (vital power) उ एव (is) indeed, also बृहस्पतिः Brihaspati. वाक् The speech वै verily (is) बृहती Brihati. एषः

This (is) तस्याः its पतिः protector, lord. तस्मात् उ Therefore (this is) बृहस्पतिः Brihaspati.

[The following texts extol vital power as the self of the Vedas and magnifies it as the self of all in order to show that it is the proper object of meditation.]

This vital power called Angirasa is indeed Brihaspati. The speech verily is the Brihati[1] metre that has thirty-six syllables. The vital force is the lord of speech, that is, of the Riks in the form of Brihati metre which includes all Riks. Therefore this is Brihaspati, viz., the self of the Riks.

[NOTES—1. According to Taittiriya Samhita (V. i. 3. 5) 'the metre Anustubha is speech.' And this metre is included in the metre Brihati. Hence the speech is called Brihati.]

एष उ एव ब्रह्मणस्पतिर्वाग्वै ब्रह्म तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एषः This (the vital force) उ एव indeed (is) ब्रह्मणस्पतिः the lord of Brahman. वाक् Speech वै verily (is) ब्रह्म Brahman (yajus). एषः This (is) तस्याः its पतिः lord. तस्मात् उ Therefore (this is) ब्रह्मणस्पतिः lord of Brahman.

This vital power is indeed lord of Brahmana or yajus which is a particular kind of speech. The

speech is verily Brahman (yajus) and the vital force is its lord. Therefore this is the Lord of Brahmana.

एष उ एव साम वाग्वै सामैष सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाश्नुते साम्नः सायुज्यꣳ सलोकतां य एवमेतत्साम वेद ॥ २२ ॥

एषः This (vital force) उ एव indeed, also साम (is) Saman. वै Verily वाग् speech (is) सा Sa (she) एषः this (is) अमा Amā. सा च Sa (she) अमः च and Ama इति because (it is) तत् that (is) सामत्वम् the reason of being called Saman साम्नः of Saman. वा or यद् एव as (सः it) समः (is) equal प्लुषिणा to an ant or worm समः equal मशकेन to a mosquito, to a gnat समः equal नागेन to an elephant, समः equal एभिः to these त्रिभिः three लोकैः worlds, समः equal अनेन सर्वेण to all this (Universe). तस्मात् Therefore (सः it) वै एव indeed साम (is) Saman. यः Who वेद knows एतत् this साम Saman एवम् thus, as such अश्नुते (he) gets, attains सायुज्यम् identify, union सलोकताम् existence in the same world साम्नः of Saman.

This vital power is indeed sāman. Verily speech is sā[1] (she) and the vital force is Ama.[1] The reason of its being called saman is that it is a combination of speech and the vital power—Sa and Ama. Or else the vital force is Saman because it is equal[2] to the body of a worm, equal to the size

of a gnat, equal to the form of an elephant, equal to these three worlds (i.e., the body of the Viraj), equal to this Universe (i.e., the form of Hiranyagarbha). He who knows this vital power called Saman (as endowed with the glories revealed by the Vedas) obtains either identification with the same body and organs as the vital power or existence in the same world with it according to the difference in meditation.

[NOTES—1. Sa and Ama refer to all objects denoted by feminine and masculine words respectively.

2. It is present in its fullness in those bodies as the main characteristics of a cow exist in each cow. The vital force being formless and all-pervasive it cannot be only of the size of these bodies. The equality does not merely mean just filling up those bodies by contraction or expansion like lamp-light in a jar or room. A formless and all-pervasive principle can easily assume particular forms in different bodies.]

एष उ वा उद्गीथः प्राणो वा उत्प्राणे हीदꣳ सर्वमुत्तब्धं
वागेव गीथोच्च गीथा चेति स उद्गीथः ॥ २३ ॥

एषः This (Vital power) उ वा also उद्गीथः (is) Udgitha. प्राणः Life, Vital force (is) वै verily उत् ut, support. हि For सर्वम् all इदम् this (Universe) उत्तब्धम् (is) held aloft प्राणेन by the vital power. वाक् The speech एव indeed गीथा (is) Githa, a form of Sound उत् च ut च and गीथा Githa इति because सः this (is) उद्गीथः Udgitha, a division of the Saman.

This vital power is also Udgitha, a particular division of the Saman. It is verily Ut (support), as it supports all this universe. The Speech is indeed Githa, a variety of sound. Because it is Ut and Githa, it is Utgitha.

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाचायं त्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

तत् On this (subject) अपि even, also ह it has been said : ब्रह्मदत्तः Brahmadatta (by name) चैकितानेयः a descendant of Chaikitana भक्षयन् drinking, taking राजानम् Soma-juice उवाच said इति this अयम् this राजा Soma-juice विपातयतात् may strike off, may cut off त्यस्य (=तस्य) his (my) मूर्धानम् head, यत् if अयास्य आङ्गिरसः Ayasya Angirasa उदगायत् chanted hymn अन्येन by anyone else इतः other than this. हि For सः च he एव indeed उदगायत् च इति chanted the hymn प्राणेन by vital power.

On this subject this narrative is told in the Shruti : Brahmadatta, a descendant of Chaikitana, while drinking soma juice in a sacrifice took the oath—Let this Soma juice in the bowl cut off my head if I entertain this lie that Ayāsya Āngirasa sang hymn by any deity other than this vital power combined with speech. Indeed the chanter sang the hymns by speech[1] and the vital force.

[NOTES—1. Speech is subordinate to the vital force.]

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वै स्वर एव स्वं तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत तया वाचा स्वरसंपन्नयाऽऽर्त्विज्यं कुर्यात्तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव अथो यस्य स्वं भवति भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

यः Who वेद knows स्वम् ornament, wealth तस्य of that एतस्य of this साम्नः Saman अस्य his स्वम् wealth ह indeed भवति increases. वै Verily तस्य its स्वम् wealth एव indeed स्वरः sweet tone, musical voice तस्मात् therefore करिष्यन् in order to do आर्त्विज्यम् duty of a priest इच्छेत् (one) should wish स्वरम् musical tone वाचि in voice, कुर्यात् (he) should do, should perform आर्त्विज्यम् priestly functions तया by that वाचा voice, स्वर-सम्पन्नया enriched with a fine tone. तस्मात् Therefore यज्ञे in a sacrifice एव indeed दिदृक्षन्तः (people) desirous to see स्वरवन्तम् (ऋत्विजम्) a priest, endowed with a cultured voice. अथ Just as यस्य whose स्वम् wealth भवति is, increases. यः Who एवम् thus वेद knows स्वम् the wealth. साम्नः If Saman अस्य his स्वम् wealth ह indeed भवति is, increases.

He who knows the ornament of this Saman (the vital power) indeed obtains wealth. Sweet voice is verily its ornament (wealth). Therefore one who wishes to do the duties of a priest should be desirous of culturing [1] musical note in his voice

in order to enrich the Saman with it. He should perform his priestly functions through that cultured voice embellished with a sweet tone. Therefore in a sacrifice, people desire to look for a priest having sweet voice, as they long to see a wealthy man. He who knows the wealth of Saman as such indeed attains wealth.

[NOTES—1. Appropriate means for culturing a rich voice are cleaning the teeth and sipping oil, etc.]

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं तस्य वै स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ २६ ॥

यः Who वेद knows सुवर्णं the gold, wealth तस्य of that (mentioned before) एतस्य of this साम्नः Saman अस्य his सुवर्णं gold भवति increases ह indeed. वै Verily स्वरः good tone एव indeed (is) तस्य its सुवर्णं gold, wealth. यः Who वेद knows एतद् this सुवर्णम् gold साम्नः of Saman एवम् as such अस्य its सुवर्णं gold ह indeed भवति is, increases.

He who knows what is the gold (wealth) of this Saman verily attains gold. Good tone [1] is indeed its gold (wealth). He who knows what is the gold (wealth) of Saman verily attains gold.

[NOTES—1. Correct sound in obedience to the rules of phonetics.]

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयतेऽन्न इत्यु हैक आहुः ॥ २७ ॥

यः Who वेद knows प्रतिष्ठाम् the support तस्य of that, एतस्य of this साम्नः Saman ह indeed प्रतितिष्ठति is supported. वै Verily वाक् speech, root of the tongue and other parts of the body एव indeed (is) तस्य its प्रतिष्ठा resting place, support. हि For खलु indeed एषः that एतत् this प्राणः life, vital power प्रतिष्ठितः rests, is establised वाचि on speech गीयते is transformed into a chant, assumes the form of a chant. ऐके Some ह indeed आहुः say, hold अन्ने इति उ (resting) on food.

He who knows speech on which this Saman rests gets a support. Speech (root of the tongue and other parts of the body) verily is its resting place. For resting on the root of the tongue and other places the vital force indeed is transformed into a chant. It is held by some that resting on food it becomes a chant.

अथातः पवमानानामेवाभिसेहः स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेत्। असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमयेति स यदाहासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्माऽमृतं गमयामृतं मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै तमो ज्योतिरमृतं मृत्यो-

र्माऽमृतं गमयामृतं मा कुर्वित्येवैतदाह मृत्योर्माऽमृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत यं कामं कामयेत तꣳ स एष एवं विदुद्गाताऽऽत्मने वा यजमानाय वा यं कामं कामयते तमागायति तद्धैतल्लोकजिदेव न हैवालोक्यताया आशाऽस्ति य एवमेतत्साम वेद ॥ २८ ॥

अथ Now अतः therefore अभ्यारोहः ascension, repetition एव only पवमानानाम् of the hymns called Pavamana. वै Verily सः that प्रस्तोता priest called Prastota खलु indeed प्रस्तौति mutters, recites the hymns. यत्र While सः he प्रस्तुयात् recites (it) तत् then एतानि these (mantras) जपेत् should be muttered, should be repeated—गमय make go, lead मा me सत् to good असतः from evil. तमसः From darkness गमय take, lead मा me ज्योतिः to light मृत्योः from death, गमय carry, lead मा me अमृतं इति to immortality. यत् When सः it (the mantra) आह says. गमय lead मा me असतः from evil सत् इति to good मृत्युः death (is) वै verily असत् evil, सत् good (is) अमृतम् immortality. एव Indeed एतत् it (mantra) आह says मृत्योः from death गमय cause to go, lead मा me अमृतं to immortality. कुरु make मा me अमृतं इति immortal. (When the mantra says) तमसः from darkness गमय lead मा me ज्योतिः इति to light, तमः darkness (is) वै verily मृत्युः death, ज्योतिः light (is) अमृतम् to immortality; एव Indeed एतत् it (the mantra) आह says: मृत्योः from death गमय lead मा me अमृतम् to immortality; कुरु make मा me अमृतम् इति immortal. अत्र Here, in this hymn मृत्योः from death गमय lead मा me अमृतम् इति

to immortality, (the meaning is) न not अस्ति is, lies इव like, as तिरोहितम् hidden. अथ Then यानि whichever, those इतराणि other, remaining स्तोत्राणि hymn आगायेत् should chant for तेषु in them अन्नाद्यम् eatable food आत्मने for his own. तस्मात् उ Therefore (the sacrificer) वृणीत ask for तेषु in them, in those hymns वरम् boon, blessing तम् whichever यम् that कामयेत (he) desires. सः That एषः this एवं विद् such a knower उद्गाता chanter, यम् whichever कामम् desires कामयेत् desires तम् that आगायति attains, gets आत्मने for himself वा or यजमानाय for the sacrificer ह indeed तत् that एतत् this (meditation) एव alone लोक-जित् (is) the conqueror of the world. यः Who वेद knows एतत् this साम Saman (vital force) एवम् as such एव ह verily अस्ति there is न not आशा hope, possibility अलोक्यतायाः unfitness for the world, deprivation of the world.

Now therefore the recitation (Abhyaroha[1]) of only the Pavamana hymns is defined. Verily Prastotri priest indeed chants the hymns. At the time of chanting them, let him mutter these three yajus mantras. "Take me from evil[2] to good[3]. Take me from darkness[4] to light[5]. Take me from death to immortality." In the first mantra: 'Take me from evil to good,' 'evil' is verily death and 'good' is immortality. So the second mantra: 'Take me from death to immortality' means render me immortal. In the third mantra: 'Take me from darkness to light' 'darkness' is verily death and 'light' is immortality. The mantra:

'Take me from death to immortality' means make[6] me immortal. In the mantra: 'Take me from death to immortality,' the sense does not appear to be obscure. Then the chanter should obtain the eatable food for his own self by singing the other hymns. Therefore, when the remaining hymns are sung the performer should choose a blessing whichever he wants. Whatever desire the chanter endowed with such knowledge may desire for his own self or for the performer he accomplishes them by that recital. This meditation on vital power alone does enable one to attain the world of Hiranyagarbha even if it is separated from rites. He who meditates upon the vital force called Saman till he realises his identity with it has no fear[7] of being deprived of the world of Hiranyagarbha (the cosmic form of vital force).

[NOTES—1. Abhyaroha is a ceremony which consists in the recitation of three yajus. It is so called because it grants elevation (ascent, Abhyaroha) to the performer to the realisation of his innate divinity.

2. Our natural thoughts and actions are evil as they degrade us very much.

3. Our actions and thoughts that are prompted by the scriptures are good as they lead to divinity.

4. Ignorance is darkness, being of the nature of a veil. It again is death, as it is the cause of death.

5. Light means immortality. Knowledge being luminous is called light. That knowledge being of imperishable nature is called immortality.

6. Enable me to realise the divine status of Viraj. The import of the first mantra is: Enable me to be identified with the means of realisation. While the import of second one is: Enable me to transcend that even, it being a kind of nescience and attain identity with the result. The third combines the meanings of both.

7. Because he is already in that world, one who is already in a village is never eager to reach it like one who is in the forest.]

CHAPTER ONE: SECTION FOUR

आत्मैवेदमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहंनामाभवत्तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाऽथान्यन्नाम प्रब्रूते यदस्य भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्तस्मात्पुरुष ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

अग्रे In the beginning, before (creation), Prior to (manifestation) इदम् this (Universe) आसीत् was एव verily आत्मा Self, not different from the body of Viraj पुरुषविधः like a human form. सः He (Viraj) अनुवीक्ष्य looking around, reflecting (on himself and his features) अपश्यत् found, beheld न not अन्यत् anything आत्मनः than himself. अहम् I अस्मि

am सः he (Viraj) इति thus अग्रे first व्याहरत् uttered, said. ततः Therefore अभवत् became अहम् नाम named I. तस्मात् Therefore अपि even एतर्हि to this time आमन्त्रितः the inquired one, the addressed one अग्रे first उक्त्वा saying अयम् it (is) अहम् इति I अथ then प्रब्रूते says अन्यत् the other नाम name यत् which भवति is, belongs अस्य to him. यत् As, because सः He (Viraj) पूर्वः first अस्मात् of this सर्वस्मात् all. औषत् burnt, consumed सर्वान् all पाप्मनः sins, evils, तस्मात् therefore पुरुषः Purush, one who burnt first. यः Who वेद knows, realises एवम् thus सः he वै ह verily ओषति burns, consumes तम् him यः who बुभूषति wishes to obtain पूर्वः before, in advance अस्मात् him (the sage).

Prior to manifestation this universe of various bodies was not verily different from the body of Viraj which is like a human form having a head, the hands, etc. Viraj[1], the first embodied being, looked in all directions and beheld nothing else but himself consisting of body and organs. He first declared[2]—I am Viraj. Hence even now when anyone amongst men is enquired he first describes himself as I (*i.e.*, identified with Viraj), and then pronounces the other name (such as Devdatta and Yajnadatta) that belongs to him. Viraj in his past incarnation was the first of all the aspirants to consume all evils that obstruct the attainment of the state of Viraj, he is called Purusha (one who consumed first). He, who attains this knowledge

thus indeed consumes him, who wishes to be Viraj in advance of him.

[NOTES—1. Viraj and Hiranyagarbha are the subtle and gross forms respectively of the same being.

2. Declaration was prompted by the impression of his past life which was purified by Vedic knowledge.]

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्म-
दन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्मा-
द्ध्यभेष्यद्द्वितीयाद्वै भयं भवति ॥ २ ॥

सः He (Viraj) अबिभेत् feared, got afraid. तस्मात् Therefore एकाकी one (when) alone बिभेति fears, gets afraid. सः He अयम् this (Viraj) चक्रे made ईक्षाम् deliberation, reflection यत् if, because ह a mere particle न not अस्ति there is अन्यत् any other मत् than me कस्मात् from whom नु then बिभेमि do (I) fear इति thus. ततः Then, after that एव only अस्य his भयम् fear वीयाय departed, left. हि Because, for कस्मात् from whom अभेष्यत् did (he) fear? वै certainly भयम् fear भवति is, comes द्वितीयात् from a second, from a rival.

Viraj feared just like us on account of a false notion about his extinction. Therefore one still fears when one is alone. Viraj deleberated—If there is no second entity other than myself to be my rival, whom I fear? (For there is none to kill me). From that deliberation (right knowledge of the self) his fear departed. Because whom was

he to fear? Fear certainly comes from a second entity.

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् । स हैतावानास यथा स्त्रीपुमा ꣳसौ संपरिष्वक्तौ स इममेवाऽऽत्मानं द्वेधाऽपातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्व इति ह स्माऽऽह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव ताꣳ समभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

सः He (Viraj) वै verily न not एव at all रेमे was happy, felt delight. तस्मात् Therefore एकाकी one (when) lonely न not रमते feels delight. सः He (Viraj) ऐच्छत् desired द्वितीयम् a second (a mate). सः He ह indeed आस became एतावान् so much in extent, as large यथा as स्त्री-पुमांसौ woman and man सम्परिष्वक्तौ in embrace. सः He अपातयत् made to fall, parted द्वेधा into two इयम् this एव very आत्मानम् body. ततः From that अभवताम् became पतिः च husband पत्नीच and wife. तस्मात् Therefore याज्ञवल्क्यः Yajnavalkya, Son of Yajnavalkya आह स्म said इदम् this (body) (is) इव like स्व अर्धबृगलम् इति half of a pea (or shell) स्व of oneself. तस्मात् Therefore अयम् this आकाशः Sky, void, body of man पूर्यते is filled स्त्रिया by wife एव indeed. समभवत् (he) embraced, coupled with, united. ताम् with her (daughter). ततः From that मनुष्याः men अजायन्तः were born.

Verily Viraj did not at all feel any delight on account of loneliness. Therefore one even today

does not feel any delight when one is lonely. He longed for a second, a mate. Being of an infallible will he became of the size of a man and wife in embrace. He then divided that enlarged body into two parts. From that division husband and wife came into being. So Yajnavalkya said—this body of man is the half of himself like the half of a split pea. He married a wife. Since the one half of a man is a void without a wife, man indeed becomes full when he has a wife. Viraj called Manu was united with his daughter named Satarupa. From that union men were born.

सा हेयमीक्षां चक्रे कथं नु माऽऽत्मन एव जनयित्वा संभवति हन्त तिरोऽसानीति सा गौरभवदृषभ इतरस्ताꣳ समेवाभवत्ततो गावोऽजायन्त वडवेतराऽभवदश्ववृष इतरो गर्दभीतरा गर्दभ इतरस्ताꣳ समेवाभवत्तत एकशफमजायताजेतराऽभवद्बस्त इतरोऽविरितरा मेष इतरस्ताꣳ समेवाभवत्ततोऽजावयोऽजायन्तैवमेव यदिदं किंच मिथुनमा पिपीलिकाभ्यस्तत्सर्वमसृजत ॥ ४ ॥

उ ह Verily सा She (Shatarupa) चक्रे made इयम् this इक्षाम् reflection, deliberation. हन्त Alas कथम् how संभवति (he) couples मा with me जनयित्वा having given birth to, having created एव only आत्मनः from himself? नु Now असानि इति let me तिरः disappear, conceal. सा She अभवत् became गौः a cow, इतरः the other (manu) ऋषभः a bull, समभवत् coupled was united ताम् एव with her. ततः From that (union)

गावः kine अजायन्त were born. इतरा The one अभवत् became, assumed the form of वडवा a mare, इतरः the other अश्ववृषः a stallion; इतरा the one (Shatarupa) गर्दभी femal ass; इतरः the other (Manu) गर्दभः male ass समभवत् was united एव only ताम् with her. ततः From that (union) एकशफम् the class of one-hoofed animals (e.g. horses, mules and asses) अजायत was born. इतरा The one (Shatarupa) अभवम् became, turned into अजा she-goat, इतरः the other (Manu) बस्तः he-goat. इतरा The one (Shatarupa) अविः ewe, इतरः the other (Manu) मेषः a ram, समभवत् joined एव only ताम् with her. ततः From that (joining) अज-अवयः goats and sheep अजायन्त were born. एवम् In this way, by this process एव only असृजत् (he) created, produced सर्वम् all तत् that इदम् this यत् किम् च whatever (exists) मिथुनम् in pairs आ upto, down to पिपीलिकाभ्यः the ants.

Satarupa verily reflected thus: How he can do this vile act of coupling with me after having given birth to me from his own self? Now let me conceal myself by changing into another species. Thinking thus she assumed the form of a cow. Then Manu turned into a bull and was united with her. From that union kine came into existence. Satarupa became a mare, and Manu a stallion. Similarly the former became a female ass, and the latter becoming a male ass was joined with her. From that joining the three species of one-hoofed animals—horses, mules and asses were born. Satarupa changed herself into a she-goat

and Manu a he-goat. The former became a ewe and the latter becoming a ram was united with her. From that union goats and sheep were born. By this process only they created all that exists in pairs as male and female down to the ants *i.e.*, the entire animate world.

सोऽवेदहं वाव सृष्टिरस्म्यहꣳ हीदꣳ सर्वमसृक्षीति ततः सृष्टिरभवत्सृष्ट्याꣳ हास्यैतस्यां भवति य एवं वेद ॥ ५ ॥

सः The (Viraj) अवेत् knew, was conscious अहम् I अस्मि am वाव indeed सृष्टिः creation. हि Because अहम् I असृक्षि created, projected इति thus. ततः Therefore, hence अभवत् (he) became, was called सृष्टिः creation. यः Who वेद knows, realises एवम् as such, as identified with, ह indeed भवति (he) is becomes (a creator) एतस्याम् in this सृष्टयाम् creation (of Viraj), world.

After creating this universe Viraj was conscious: I am indeed this created universe; because I created all this and it is not different from me. Hence he was called creation. He, who like Viraj knows this universe as identified with himself becomes creator in this world.

अथेत्यभ्यमन्थत्स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत तस्मादेतदुभयमलोमकमन्तरतोऽलोमका हि योनिरन्तरतः। तद्य-दिदमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिरेष उ ह्येव

सर्वे देवाः । अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत तदु सोम एतावद्वा
इदꣳ सर्वमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः सैषा ब्रह्मणो-
ऽतिसृष्टिः । यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृतानसृजत
तस्मादतिसृष्टिरतिसृष्ट्याꣳ हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

अथ Then अभि-अमन्थत् churned, rubbed इति thus. सः he (Viraj) असृजत created अग्निम् fire योनेः from (its) source मुखात् च from mouth च and हस्ताभ्याम् from two hands. तस्मात् Therefore एतद् this उभयम् both (are) अन्तरतः within, at the inside अलोमकम् hairless. हि Because योनिः female organ अन्तरतः at the inside अलोमका without hair. तत् Then यत् when आहुः (the priests) say इदम् this: यज sacrifice अमुम् to this, यज sacrifice अमुम् to the other (Indra), देवम् God एक-एकम् one after another, separately एतस्य of him एव only (is) सा this विसृष्टिः special creation, supreme manifestation. हि Because एषः he (Viraj) उ एव indeed (is) सर्वे all देवाः the gods. अथ Now यत्किम् च whatever इदम् this (is) आर्द्रम् wet, liquid तत् that असृजत (he) created रेतसः from semen. तत् उ That (liquid) सोमः (is) Soma. वै Verily सर्वम् all इदम् this (Universe) एतावत् (is) this much अन्नम् च food अन्नादः च and the eater of food एव only. सोमः Soma एव indeed (is) अन्नम् food, अग्निः fire अन्नादः the eater of food. सा That एषा this अति-सृष्टिः Supreme creation ब्रह्मणः of Brahman (Viraj) यत् that असृजत (he) created देवान् Gods श्रेयसः superior (to him). अथ Now यत् because सन् being मर्त्यः mortal असृजत created अमृतान् immortals, gods तस्मात् therefore अति-सृष्टिः (this is) supreme creation. यः (He) who वेद knows एवम् as

such भवति becomes a (creator) एतस्याम् in this अति-सृष्टयाम् Supreme creation, Universe अस्य ह of it (Viraj).

After creating this world consisting of pairs, Viraj churned his mouth by putting his hands into it and thus created fire from its source—his mouth and his hands. Therefore both of them are hairless within just as a female organ is without hair inside.

Thinking that the gods are different on account of the differences of their names, hymns, functions, etc., when the priests at the time of performing sacrifice say—offer oblations to fire, offer oblations to Indra and so on—they are mistaken; since the special creation of gods is out of himself. He himself has become manifested as all these gods. Now whatever is liquid in this world he created from his own semen. That liquid called semen is Soma. This universe is verily this much—food and the eater of food only, and nothing more. Soma is food and fire the eater of food. This is the supreme creation of Viraj. Because he created the gods who are even superior to him. Although he was a mortal he created immortals, the gods. Therefore this is a supreme creation. He who regards this universe consisting of fire and soma as identical with himself becomes Viraj the cosmic life in this supreme creation.

[He created similarly from other limbs other gods. Indra from the arms, Vasus from the thigh, and Pushan from the feet.]

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतासौ-नामाऽयमिदꣳरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रि-यतेऽसौनामाऽयमिदꣳरूप इति स एष इह प्रविष्टः। आ नखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वं-भरकुलाये तं न पश्यन्ति। अकृत्स्नो हि स प्राणन्नेव प्राणो नाम भवति। वदन्वाक्पश्यꣳश्चक्षुः शृण्वञ्श्रोत्रं मन्वानो मनस्तान्य-स्यैतानि कर्मनामान्येव। स योऽत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्व एकं भवन्ति। तदेतत्पदनीयमस्य सर्वस्य यदयमात्माऽनेन ह्येतत्सर्वं वेद। यथा ह वै पदेनानुविन्देदेवं कीर्तिꣳश्लोकं विन्दते य एवं वेद ॥ ७ ॥

तत् That (causal state of the Universe) इदम् this (differentiated universe) तर्हि then (before manifestation) आसीत् was अव्याकृतम् indifferentiated, unmanifested. तत् It (causal Universe) व्याक्रियत developed, differentiated नाम-रूपाभ्याम् through name and form एव only. अयम् It असौ नाम that-named, called so and so इदम् रूप इति this-formed, such and such form. तत् so अपि even एतर्हि now, to this day इदम् it, an undifferentiated object व्याक्रियते is differentiated नाम-रूपाभ्याम् through name and form. अयम् It असौ नाम of such name, इदम् रूपम् इति of this form. सः That एषः this (self)

प्रविष्टः has entered (into these bodies) आ upto नख-अग्रेभ्यः the tips of the nails, nail-ends. यथा Just as क्षुरः a razor स्यात् is अवहितः contained, put क्षुरधाने in the razor-case, barber's instrument-bag, वा or विश्वंभरः fire, which sustains the universe विश्वंभर-कुलाये in the source (wood) of Vishwambhara, तम् It न not पश्यन्ति (they) see, realise हि because सः it (is) अकृत्स्नः incomplete, conditioned प्राणन् एव doing the functions of life भवति (It) is प्राणनाम called life, वदन् speaking वाक् Speech (speaker) पश्यन् seeing चक्षुः the eye (seer), शृण्वन् hearing श्रोत्रम् the ear (listner), मन्वानः thinking मनः the mind (thinker). तानि Those एतानि these (life etc.) एव merely अस्य its कर्म-नामानि name according to function. सः He यः who उपास्ते worships, meditates upon एक-एकम् each one अतः of these सः he न not वेद knows; हि because एषः it (is) अकृत्स्नः incomplete, conditioned अतः is these भवति is एक-एकेन by particular function. आत्मा इति Supreme Self एव alone उपासीत is to be meditated upon, worshipped हि because अत्र in It (unconditioned self) सर्वे all एते these (differences) भवन्ति are, become एकी united, one, अस्य of it सर्वस्य all तत् that एतत् this यत् which (is) अयम् this आत्मा self पदनीयम् is to be realised, known हि because वेद (one) knows एतत् this सर्वम् all अनेन through it. यथा ह एवम् Just as अनुविन्देत् (one) gets back, finds (a missing animal) पदेन through foot-prints, hoof-marks यः (He) who वेद knows एवम् this (as free from differentiations) विन्दते attains, obtains कीर्तिम् fame, knowledge of unity श्लोकम् (and) association (with relatives), liberation.

That[1] this universe was undeveloped before manifestation. Causal universe developed of itself

into name and form. It got some name (such as Devadatta or Yajnadatta) and had some form (say, white or black). So even now when an undeveloped thing is developed into name and form, it gets some name and has some form. The supreme self has entered[2] into all these bodies from Hiranyagarbha down to a clump of grass, up to the very end of the nails just as in the world a razor lies in the barber's instrument-bag or as fire which sustains the universe lies in wood. They do not realise self in its true nature although they see its conditioned aspect that performs the following functions. When It performs breathing, It is called Life (as one is called a cutter or cook).[3] When It speaks, It is called speaker. When It sees, It is called the seer. When It hears, It is called the listner. When It thinks, It is called the Thinker. Life, mind, etc. are merely its names in respect of the functions it performs. He who meditates singly upon each one of these particular aspects does not know the self as a whole,[4] because It is conditioned by being divided into these single characteristics (from the totality of aspects). The supreme Self alone is to be meditated upon, because all these differences due to limiting adjuncts, such as life etc. become one in the unconditioned self, just as different reflections of the sun in water

become one in the sun. Of all these, this entity called self alone is to be known and nothing else. Because one knows all these when the self is known, just as in the world one finds a missing animal. He who realises[5] the self as free from all differentiations attains the knowledge of unity and liberation.

[NOTES—1. It means 'that which was this and this which was that' indicating an identity of the universe in the causal and kinetic states. As foam appears on limited water so the causal state passes into the kinetic. It shows clearly that a non-existing thing cannot be produced or an existent thing cannot be lost. As the existence of a tree in the seed-form is inferred from the sprout, so is the causal state of the universe inferred from its kinetic state.

2. The aim of the Upanishads is to teach about the self upon which the limitations of agent, action and result have been superimposed by primordial ignorance. The entrance of the self into these bodies is like the reflection of the sun in water.

3. Likewise the self is called the doer, the goer, etc. according to the functions performed through hands, feet, etc.

4. As long as one knows the self as possessed of the natural functions of seeing, hearing, etc. he does not really know the whole (real) self.

5. The self appears conditioned through innate ignorance just as a mother of pearl appears as a piece of silver or sky is imagined concave or blue through error. Self-realisation means the removal of this ignorance, which is possible by the awareness of the real self. Self-knowledge therefore is not an

action which is the product of ignorance like the birth of a son in dream. The teachers of Self-knowledge frequently make use of the following parable to show the illusory nature of our sorrows and sufferings consequent upon the bondages of body, etc. Once ten persons crossed a river. Reaching the other bank one of them counted their number to ascertain the safe arrival of all. And he was sorry to find that one of them was lost. Each one of them counted the number with same result, for every counter omitted himself through ignorance. So they all started lamenting. A traveller passing that way enquired about the matter and understood the whole situation in no time. He asked one of them to count again. When the latter counted nine, the former telling him to stop said, 'you are the tenth.' This procedure he carried on with all the ten men. When they realised their mistake, they became very happy and their sorrows vanished.]

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियꣳ रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥ ८ ॥

तत् That एतद् this (self) प्रेयः (is) dearer पुत्रात् than a son, प्रेयः(=प्रियतरः) dearer वित्तात् than wealth, प्रेयः dearer सर्वस्मात् than all अस्मात् others (objects), अयम् this यत् which (is) आत्मा Self अन्तरतरम् (is) nearer, inner. सः He यः who ब्रूयात् should say ब्रुवाणम् to one calling अन्यम् auything else प्रियम् dearer आत्मनः than self, प्रियम् (his) dear (one) रोत्स्यति*

* Literally 'will meet with extinction of life.'—Nityananda.

इति will perish ह certainly. ईश्वरः (He is) capable, competent, स्यात् (it) shall be एव indeed तथा so (true), उपासीत (one) should meditate एव only आत्मानम् upon self प्रियम् (as) dear. सः He यः who उपास्ते meditates एव only आत्मानम् upon self प्रियम् as dear ह certainly अस्य his प्रियम् dear one भवति is न not प्रमायुकम् mortal, short-lived.

[Here is another reason why the supreme self should be chosen as the only object of meditation to the exclusion of everything else.]

This self is dearer than a son who is held extremely dear in the world. It is dearer than wealth such as gold or jewels. It is dearer than all other external objects that are held dear in life. It is nearer than even the body and the organs. It is innermost. If one who holds the self as dear say to one calling anything else dearer than the self, what is dear to you will perish—he is indeed capable of saying so, and what he said will certainly be true. Therefore one should meditate upon the self alone as dear. Of him who meditates upon the self as dear, his dear ones are not mortal.[1]

[NOTES—1. Mortal objects cannot attain immortality but they attain longer life by virtue of this meditation.—Anandagiri.]

तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते । किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥ ९ ॥

तत् That आहुः (They, some speakers) say, declare यत् which (is) ब्रह्मविद्यया by the knowledge of Brahman (supreme self) भविष्यन्तः (we) shall become, shall attain identify with सर्वम् all,—(इति thus) मनुष्याः men मन्यन्ते think, hold. किमु what तद् that ब्रह्म Brahman अवेत् knew यस्मात् by which तत् It अभवत् became सर्वम् इति all.

[That the aim of the whole Upanishad is to impart the knowledge of Brahman is introduced here.]

Some seekers declare: Men having special aptitude for the knowledge of Brahman hold that this knowledge is sure to lead to identity with all excluding nothing. Well, what did that Brahman know by which It attained identity with all?

ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत्। अहं ब्रह्मा-
स्मीति। तस्मात्तत्सर्वमभवत्तद्यो यो देवानां प्रत्यबुध्यत स एव
तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपे-
देऽहं मनुरभवꣳ सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति
स इदꣳ सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते। आत्मा
ह्येषाꣳ स भवति अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽह-
मस्मीति न स वेद यथा पशुरेवꣳ स देवानाम्। यथा ह वै बहवः
पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव

पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

वै Verily, emphatically अग्रे before, prior to (realisation) इदम् this (self perceived in the body) आसीत् was ब्रह्म Brahman. तत् It अवेत् knew आत्मानम् Itself एव only इति thus अहम् I अस्मि am ब्रह्म Brahman Ultimate Reality. तस्मात् Therefore तत् It अभवत् became सर्वम् all, यः यः whoever देवानाम् among the Gods प्रति-अबुध्यत knew, comprehended तत् It सः he एव also अभवत् became तत् that (Brahman). तथा Similarly ऋषीणाम् among the sages, तथा similarly मनुष्याणाम् among-men. ऋषि The sage वामदेवः named Bamadeva पश्यत् seeing, realising एतत् this तत् ह (as) That प्रतिपेदे knew अहम् I अभवम् became मनुः Manu सुर्यः च इति and the sun. अपि Even एतर्हि now, to this day यः whoever वेद knows, realises एवम् thus तत् It इदम् this इति thus अहम् I अस्मि am ब्रह्म Brahman. सः He भवति becomes सर्वम् all इदम् this (Universe). च ह Even देवाः the Gods न not ईशते are able to do तस्य his अभूत्यै harm. हि Because सः he भवति becomes एषाम् their आत्मा Self. अथ Again, on the other hand सः he (one, ignorant of Brahman) यः who उपास्ते adores, worships अन्याम् another देवताम् God इति thus असौ He (is) अन्यः one (differentiated from me) अहम् I अस्मि am अन्यः another (subordinate to him) न not वेद knows, यथा as सः he (is) एव indeed पशुः an animal देवाणाम् of the Gods. वै Verily यथा ह as बहवः many पशवः animals भुञ्ज्युः (=भोजयेयुः) feed, serve मनुष्यम् man एवम् so एकः एकः each one मनुष्यः man भुनक्ति (=भोजयति) feeds, pleases देवान् Gods एव only एकस्मिन् पशौ in a single animal

आदीयमाने being given भवति (if) becomes अप्रियम् unpleasant किमु what बहुषु of many (animals). तस्मात् Therefore तत् It (is) न not प्रियम् pleasant एषाम् to them यत् that मनुष्याः men विद्युः should know तत् That.

This self that is perceived in the body was emphatically Brahman and all even before realisation.[1] It knew only Itself as immediate and direct Brahman, and with this knowledge It became all this universe. And those of the gods who realised It in this manner became Brahman. Similarly whoever among the sages and men had this realisation also became That. The sage named Vamdeva knowing his own Self as identical with Brahman visualised these mantras : 'I was Manu and the Sun, etc.' And even now whoever[2] in the similar way knows the identity of his self and Brahman becomes all this Universe. Even the powerful gods, much less others, are incapable of doing any harm to a knower of Brahman as he has become their Self. On the other hand an ignorant person who adores another god thinking 'He is different from me and I am his subordinate' does not know truth. This man being ignorant of Brahman is like an animal[3] to the gods. As in the world cows and horses serve their owner and controller, so does the ignorant man serve the gods. Even the loss of one animal is painful to one who has many such.

One can well imagine what anguish it causes him who is robbed of many animals. Therefore the gods get mortified[4] if men get out of their grip and somehow realise this identity of the Self and Brahman.

[NOTES—1. This knowledge of Brahman is never obscured in any state of differentiation. Brahman cannot be otherwise under any condition of time, space and causation. The same Reality cannot be Brahman and not-Brahman at the same time just as the seen cannot be both bright and dark; or a woman cannot be half-old and half-young at one time.

2. As a cow or other animals are useful to men by yielding milk or carrying loads so this man is useful to the gods for doing sacrifices and other services.—Rig Veda (4. 26. 10.)

3. There is no difference regarding the knowledge of Brahman, between giants like Vamadeva and the human weaklings of to-day. Knowers of Brahman whether they are men, gods or sages are same, for they are all one with Brahman. The Shruti verily says that a knower of Brahman becomes Brahman.

4. So Vyasdev says in the Anugita, 'The world of the gods, O Arjun, is filled with those who perform rites and gods do not like that mortals should surpass them.' (Mahabharat, 14. 20. 59).]

ब्रह्म वा इदमग्र आसीदेकमेव तदेकꣳ सन्न व्यभवत्। तच्छ्रेयोरूपमत्यसृजत क्षत्त्रं यान्येतानि देवत्रा क्षत्त्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति। तस्मात्क्षत्त्रात्परं

नास्ति तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्र एव तद्यशो दधाति सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं य उ एनꣳ हिनस्ति स्वाꣳ स योनिमृच्छति स पापीयान्भवति यथा श्रेयाꣳसꣳ हिꣳसित्वा ॥ ११ ॥

अग्रे Before इदम् this (the Kshatriyas and the other castes) आसीत् was, identical with. वै verily ब्रह्म Brahman, Viraj एकम् one एव only. तत् He सन् being एकम् alone (without a protector) such as a Kshatriya न not व्यभवत् prospered, flourished. तत् He अत्यसृजत् created श्रेयः grand, excellent रूपम् form. क्षत्रम् the Kshatriya,—यानि those एतानि who (are) क्षत्राणि Kshatriyas देवत्रा among the gods, इन्द्रः Indra the king of Gods, वरुणः Varuna (god of aquatic animals), सोमः the Moon (god of the Brahmanas), रुद्रः Rudra (god of the beasts), पर्जन्यः Parjanya (god of lightning etc.), यमः Yama (god of the manes), मृत्युः death (god of diseases), ईशानः इति (and) Ishana (god of luminaries). तस्मात् Therefore अस्ति there is न no (one) परम् higher, better, क्षत्रात् than the Kshatriyas: तस्मात् Hence ब्राह्मणः the Brahmana उपास्ते worships, praises क्षत्रियम् the Kshatriya अधस्तात् from below, from a lower seat राजसूये in the Rajasuya (sacrifice), दधाति (He) gives, offers तत् that यशः fame, homage क्षत्रे on the Kshatriya एव indeed. सा That एषा this यत् which (is) ब्रह्म the Brahman योनिः is the source क्षत्रस्य of the Kshatriya. तस्मात् Therefore यदि-अपि although राजा the king गच्छति gets, attains परमताम् superiority distinction अन्ततः at the end उपनिश्रयति salutes ब्रह्म the

Brāhman एव indeed स्वाम् his योनिम् his source. सः He यः उ who हिनस्ति slights, hurts एनम् it ऋच्छति strikes, destroys स्वाम् at his योनिम् source. सः He भवति becomes पापीयान् worse sinner, more wicked तथा as (one) हिंसित्वा injuring, slighting श्रेयांसम् (one's) superior.

Before the creation of the Kshatriya and other castes verily Viraj [1] was alone. Being without a protector in the form of a Kshatriya he did not prosper in his work. He created an excellent form, the Kshatriyas, who are well known in the world as Kshatriyas [2] among the gods: Indra, king of the gods, Varuna, god of the aquatic animals, the moon, god of the Brāhmans, Rudra, god of the beasts, Parjanya, god of the lightning, etc., Yama, god of the Manes, Death, god of the diseases, etc., and Ishan, god of luminaries. Therefore there is none superior to the Kshatriya, because they are endowed with special eminence. Hence the Brahman praises the Kshatriya from a lower seat in the Rajsuya sacrifice. He offers [3] that homage to the Kshatriya. The Brahman is the source of the Kshatriya, therefore although the king gets the distinction of being anointed in the sacrifice, when the ceremony is over he salutes the Brāhman, his source. He who looks down upon the Brāhman destroys his own source. He becomes more wicked

by doing this, as in life one grows worse by hurting one's superior.

[NOTES—1. Viraj in the form of fire is the deity of Brahmana. He is called Brahman because he identifies himself with the Brahman caste.

2. After them, the human Kshatriyas, Pururavas and those who belong to the lunar and solar dynasties, presided over by Indra and other Kshatriya gods, were also created.

3. When the king, anointed for the Rajsuya sacrifice addresses the priest from his seat as 'Brahman', the latter replies, 'You, O king are Brahman'.]

स नैव व्यभवत्स विशमसृजत यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वे देवा मरुत इति ॥ १२ ॥

एव Yet, even now, सः he (Viraj) न not व्यभवत् increased, flourished. सः He असृजत् created विशम् Vaishya एतानि those यानि who देवजातानि the class (the species) of gods आख्यायन्ते are mentioned, are designated गणशः in groups :—वसवः (eight) Vasus, रुद्राः (eleven) Rudras आदित्याः (twelve) Adityas विश्वेदेवाः (thirteen) Vishwadevas, sons of Viswā, मरुतः इति (and forty-nine) Maruts.

Even after the creation of the Kshatriyas Viraj did not flourish as before in his work for want of somebody to secure wealth for the performance of rites. He created the Vaishyas

having as their deities those classes of gods who abound[1] in groups: The group of eight Vasus, the group of eleven Rudras, the group of twelve Ādityas, the group of thirty-nine Viswadevas, and the seven groups of forty-nine Maruts.

[NOTES—1. For they succeed in acquiring wealth mostly in combination, not singly.]

स नैव व्यभवत्स शौद्रं वर्णमसृजत पूषणमियं वै ।
पूषेयꣳ हीदꣳ सर्वं पुष्यति यदिदं किंच ॥ १३ ॥

सः He (Viraj) एव yet, still न not व्यभवत् increased, prospered. सः He असृजत् created शौद्रम् Shudra वर्णम् caste पूषणम् Pushan, nourisher. वै Verily इयम् this (earth) पूषा (is) Pushan ; हि Because इयम् this (earth) पुष्यति nourishes सर्वम् all इदम् this यत् किम् च whichever इदम् this.

Even after the creation of the Vaishyas Viraj did not prosper for want of servant. He created the Shudra caste presided over by Pushan (nourisher). This world indeed is Pushan[1]; for it nourishes all that exists.

[NOTES—1. Pushan is also the deity of the earth.]

स नैव व्यभवत्तच्छ्रेयोरूपमत्यसृजत धर्मं तदेतत्क्षत्रस्य
क्षत्रं यद्धर्मस्तस्माद्धर्मात्परं नास्त्यथो अबलीयान्बलीयाꣳसमाशꣳ
सते धर्मेण यथा राज्ञैवं यो वै स धर्मः सत्यं वै तत्तस्मात्सत्यं

वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तꣳसत्यं वदतीत्येतद्ध्येवैतदुभयं भवति ॥ १४ ॥

सः He (Viraj) न not व्यभवत् increased, flourished एव yet, even now, अत्यसृजत् (he) created तत् that श्रेयः good, excellent रूपम् form धर्मम् justice. तत् That एतत् this यत् (=यः) which (is) धर्मः justice, rightness क्षत्रम् Master, controller क्षत्रस्य of the Kshatriya. तस्मात् Than that धर्मात् justice अस्ति is न not (anything) परम् greater, higher. अथः So अबलीयान् the non-strong, weak person आशंसते hopes (to defeat) बलीयांसम् a stronger person धर्मेण by justice यथा as राज्ञा through king. एवम् Thus यः which वै (is) in reality सः that धर्मः justice वै (is) verily तत् that सत्यम् truth. तस्मात् Therefore आहुः (the bystanders) say वदन्तम् one speaking सत्यम् the truth, वदति speaks धर्मम् इति what is just, वा or वदन्तम् one speaking धर्मम् what is right वदति speaks सत्यम् इति the truth हि because उभयम् both एतद् these एव indeed भवति is, are एतत् this (rightness).

Even after the creation of the four castes Viraj was not prosperous enough for he was afraid that the Kshatriya might be fierce. He created that good form called rightness. This rightness is the master of even the Kshatriyas. Therefore there is nothing greater than rightness. That controls all. So even a weak person wishes to conquer another stronger than himself by the power of rightness as in life a householder does

through a king, the most powerful of all. What is rightness is in reality truth.[1] Since it is so the bystanders who know the difference between them, say that one speaking in accordance with the scriptures speaks what is conventionally right or conversely also one speaking what is conventionally right speaks according to the scriptures, because both of them are rightness. [Hence the precondition of practising the particular forms of rightness is to identify oneself with one or other of the four castes: Brāhman, Kshatriya, Vaishya or Sudra.]

[NOTES—1. Truth is the theoretical knowledge of a thing according to scriptures. When the same knowledge is put into practice is called rightness.]

तदेतद्ब्रह्म क्षत्रं विट्शूद्रस्तदग्निनैव देवेषु ब्रह्माभवद्ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रस्तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्याꣳ हि रूपाभ्यां ब्रह्माभवत्। अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाऽननूक्तोऽन्यद्वा कर्माकृतं यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एवाऽऽत्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते। अस्माद्ध्येवाऽऽत्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

तत् That, thus, so. एतत् this (these, four castes) ब्रह्म the Brāhman, क्षत्रम् the Kshatriya, विट् the Vaishya शूद्रः (and) the Sudra. तत् He (Viraj) अभवत् became, ब्रह्म a Brāhman देवेषु among the gods अग्निना through fire, एव only ब्राह्मणः the Brāhman मनुष्येषु among men. क्षत्रियः a Kshatriya, क्षत्रियेण through the (divine) Kshatriya वैश्यः a Vaishya वैश्येन through the (divine) Vaishya, शूद्रः (and) a Sudra शूद्रेण through the (divine) Sudra. तस्मात् Therefore इच्छन्ते (People) desire, wish to attain लोकम् world, place देवेषु among the gods अग्नौ through fire एव alone मनुष्येषु (and) amongmen ब्राह्मणे through the Brāhman, हि because एताभ्याम् by these two रूपाभ्याम् forms (Brāhman and fire) ब्रह्म Brāhman, Viraj अभवत् was, became, mnifested. अथ Then, if यो who ह वै verily प्रैति goes out, departs अस्मात् from this लोकात् world अदृष्ट्वा not seeing, not knowing स्वम् his own लोकम् world (the self) सः he अविदितः unknown न not भुनक्ति protects, saves एनम् him यथा वा as वेदः the Vedas न-अनूक्तः not studied, unread वा or अन्यत् any (secular) कर्म work (such as agriculture) अकृतम् not done अपि ह even यदि वा if न-एवम् वित् one not knowing thus करोति does, performs महत् a good number, a great many पुण्यम् meritorious, holy कर्मम् works, rites तत् ह that, those (acts) अस्यत् his (of the ignorant man) क्षीयते perishes एव certainly अन्ततः in the end; (after the enjoyments of fruits). उपासीत (one) should meditate एव only लोकम् upon the world आत्मानम् the Self. सः He यः who उपास्ते worships, meditates एव only लोकम् upon the world आत्मानम् the self अस्य his कर्म works, rites न हि never क्षीयते are exhausted. अस्मात From this आत्मनः self एव indeed हि certainly सृजते (he)

creates तत् that तत् that यत् which यत् which कामयते (he) desires.

Thus were created the four castes: the Brāhman, the Kshatriya, the Vaishya and the Shudra. Viraj, the creator of these castes, directly became a Brāhman god in the form of fire and a Brahman[1] man in the human form. He however assumed a changed form in the other castes. For, indirectly he became a Kshatriya god through Indra and other divine Kshatriyas, a Vaishya god through Vasus and divine Vaishyas and a Shudra god through Pushan and the other divine Shudras. Therefore people seek to attain a place among the gods by performing rites connected with fire. Because Viraj directly became Brahmana and fire, the agent and receptacle of rites respectively. If any one goes out of this world without the knowledge of the Supreme Self, the latter being unknown, fails to save him from grief, delusion and fear by the removal of ignorance, as the Vedas unread does not enlighten one on the rites, etc., or any similar work such as agriculture not performed does not bestow its results. Even if a genius who does not possess the knowledge of the self undertakes a good number of meritorious rites such as a horse-sacrifice in the world, those rites of that man ignorant of the Self are bound to perish after the enjoyment of

the fruits like the splendour arising from the fantasy of a dream. One should therefore meditate only upon the Supreme Self. The works of one who meditates only upon Supreme Self never perishes, simply because he has no work.[2] From this Self he certainly creates whatever he desires.

[NOTES—1. That is why the Brāhmana by their very birth attain the human results for which they need not perform rites depending on fire. But if they want divine results, they have to resort to rites connected with fire. As it is said in the Mahabharat (2. 87): 'Brahman attains his life's ends by the repetition of the sacred-formula whether he performs any rite or not. Brahman is a friend of all.'

2. The eternal fact is again stated here. The man ignorant of the Self continuously suffers from the misery of transmigration by the exhaustion of the results attained by his work. That is not the case with the knower of the Supreme Self. As emperor Janak said—"If Mithila is on fire, nothing mine is burnt." (Mahabharat 12. 176. 56.)]

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेन ऋषीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितॄणामथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीवन्ति तेन तेषां लोको यथा ह वै स्वाय

लोकायारिष्टिमिच्छेदेवꣳ हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति तद्वा एतद्विदितं मीमाꣳसितम् ॥ १६ ॥

अथ Now अयम् this आत्मा self (the ignorant householder) वै (is) verily लोकः world, principal stay, support सर्वेषाम् of all भूतानाम् beings. यत् what सः he जुहोति makes oblations (in the fire), यत् what यजते (he) sacrifices तेन by that लोकः world, refuge देवानाम् of the gods. अथ Now यत् what अनुब्रूते (he) repeats, what the teacher says, recites तेन by that ऋषीणाम् (support) of the sages. अथ Now यत् what निपृणाति (he) offers cakes, makes offerings पितृभ्यः to the manes, to the fathers यत् that इच्छते tries to obtain, to raise, desires to have प्रजाम् son, offspring, तेन by that पितृणाम् (support) to the manes. अथ Now यत् that वासयते (he) makes (men) live, gives shelter मनुष्यान् to men, (and) यत् that ददाति gives अशनम् food एभ्यः to them, तेन by that मनुष्याणाम् (support) to men. अथ Now यत् that विन्दति gives तृण-उदकम् fodder and water पशुभ्यः to animals, तेन by that पशूनाम् (support) to animals. यत् That अस्य his गृहेषु houses श्वापदाः beasts वयांसि birds आपिपीलिकाभ्यः (and) even the ants उपजीवन्ति live and feed तेन by that लोकः world, refuge तेषाम् to them. यथा ह Just as वै verily इच्छेत् (one) wishes अरिष्टिम् absence of misfortune, safety स्वाय to one's own लोकाय of world, of microcosm, of body, एवम् ह so सर्वाणि all भूतानि beings इच्छन्ति wish अरिष्टिम् (न-रिष्टिम्) welfare, non-destruction, एवम् विदे to him who knows it thus. तत् That एतत् this (five-fold duty) वै Indeed विदितम् known मीमांसितम् discussed, reasoned.

Now this householder qualified for rites is verily the support to all beings from the gods down to the worms. He becomes a support to the gods by pouring out libations in the fire and performing sacrifices. By reciting the Vedas he acts as a support to the sages. In so far as he makes offerings of cakes, water, etc., to the Manes and raises off-springs, he is a support to the Manes. He becomes a refuge to men by offering accommodation to them in his house as well as food to them and others who do not stay. As he gives fodder and water to animals he becomes their principal stay. And because beasts, birds—and even the worms are fed by the crumbs, the offerings given to them and washings of utensils etc., in his houses, he is their main prop. Just as one verily wishes welfare to his microcosmic form consisting of the body and organs, so do all beings from gods down to worms wish non-destruction to him who knows it as such. Verily this five-fold duty to gods, sages, Manes, men and animals is known from the Shatapatha Brahman (1. 7. 2. 1-6) in which they have been well discussed and described as five great sacrifices.

आत्मैवेदमग्र आसीदेक एव सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेत्येतावान्वै कामो नेच्छं

श्चनातो भूयो विन्देत्तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ
प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति स यावदप्येतेषामेकैकं
न प्राप्नोत्यकृत्स्न एव तावन्मन्यते तस्यो कृत्स्नता मन एवास्या-
ऽऽत्मा वाग्जाया प्राणः प्रजा चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते
श्रोत्रं दैवꣳ श्रोत्रेण हि तच्छृणोत्यात्मैवास्य कर्माऽऽत्मना हि
कर्म करोति स एष पाङ्क्तो यज्ञः पाङ्क्तः पशुः पाङ्क्तः
पुरुषः पाङ्क्तमिदꣳ सर्वं यदिदं किंच तदिदं सर्वमाप्नोति य एवं
वेद ॥ १७ ॥ इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

इदम् This आत्मा self (ignorant man) आसीत् was अग्रे before (marriage) एव indeed एकः one, single (entity) एव only सः he अकामयत desired इति thus मे to me स्यात् let there be जाया a wife. अथ Next प्रजायेय let (me) have progeny. अथ Next मे (let) me स्यात् have वित्तम् wealth. अथ Next कुर्वीय let (me) perform कर्म work, sacrifices. एतावान् This much वै verily कामः desire. न Not विन्देत् (one) would get, might have भूयः more अतः than this च and न not इच्छन् wishing. तस्मात् Therefore अपि even एतर्हि to this day, now एकाकी (being) single कामयते (one) desires इति thus मे to me स्यात् let there be जाया a wife. अथ Moreover प्रजायेय let (me) have offspring. अथ And मे to me स्यात् let there be वित्तम् wealth. अथ Moreover कुर्वीय let (me) perform कर्म work, rites. यावत् As long सः he न not प्राप्नोति gets, obtains अपि even एक-एकम् each one एतेषाम् of these तावत् so long एव only मन्यते (he) thinks, considers (himself) अकृत्स्नः (न-कृत्स्नः) not complete, not whole. तस्य His कृत्स्नता fullness, wholeness,

completeness उ also मनः the mind (is) एव indeed अस्य his आत्मा Self, वाक् speech जाया wife, प्राणः life, vital power, प्रजा progeny, चक्षुः the eye, मानुषम् human वित्तम् wealth. हि Because चक्षुषा by the eye, विन्दते (he) obtains, तत् that, it, (human wealth) श्रोत्रम् the ear, दैवम् divine, belonging to the gods (वित्तम् wealth) हि because श्रोत्रेण by the ear शृणोति (he) hears तत् it, (divine wealth) आत्मा the body एव indeed तस्य his कर्म rite, हि because करोति (he) performs कर्म rites आत्मना by the body. सः That एषः this यज्ञः sacrifice (is) पांक्तः five-folds, having five factors पशुः the animal पांक्तः (has) five-folds, five factors पुरुषः the man पांक्तः (has) five-factors, सर्वम् all इदम् this (means or the ends of rites) यत् इदम् किम् च that whichever पांक्तम् (has) five-factors. यः Who वेद knows, realises एवम् thus (as the five-fold sacrifices) आप्नोति obtains, get तत् that इदम् this सर्वम् all (Universe).

This man[1] was indeed before marriage single one in existence. He desired[2] thus: Let me have a wife who will make me qualified for the sacrifices so that I may have progeny. And let me have wealth such as cattle, so that I may perform regular and occasional rites that will confer prosperity and liberation on me. Desire[3] indeed extends no further than these objects. One cannot obtain through desire anything more than these things in spite of his wishes. Therefore even now a man being single before marriage desires thus: Let me have a wife, so that I may have offspring,

let me have wealth so that I may perform sacrifices. As long as he does not get all of them—wife, son, wealth—so long he does not think himself whole. The wholeness of this man verily comes in this way. The mind being the chief of the body and organs is like his Self as the head of a family is as it were the Self of the wife and others. Speech[4] is like his wife, for speech follows the mind as the wife does her husband: Vital power is his progeny, for it is created by mind and speech for performing sacrifices: The eye is his human wealth because it sees cows, etc., that are used in the sacrifices: The ear is his divine wealth, because meditation concerning gods depends on it and the body is the rite because he performs rites by it. This sacrifice is therefore five-fold and is performed even without rites. The animals such as cows are five-fold and the men are five-fold. In short, the means and the ends of rites whatsoever are five-fold. He who realises himself to be the five-fold sacrifice attains all this universe as his own Self.

[NOTES—1. A natural ignorant man of the upper three castes identified with the microcosm consisting of the body and organs.

2. The self-same desire assume two-fold aspects of means and ends. An ignorant man goaded by desire helplessly

gets enmeshed in it like the silk-worm in the cocoon and forgets his real self. As Taittiriya Brahmana (3. 10. 11. 1.) observes: They are ignorant of their true self, as they are attached to the sacrifices, do them with fire and get choked by their smoke.

3. Life can be summed up in these two hankerings: means and ends—either visible or invisible that can be acquired. Desire consists of only these two hankerings after means and ends.

4. Speech here means words conveying injunction and prohibition which the mind receives through the ear, understands and uses.]

CHAPTER ONE: SECTION FIVE

यत्सप्तान्नानि मेधया तपसाऽजनयत्पिता । एकमस्य साधारणं द्वे देवानभाजयत् । त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत् । तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न । कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन । स देवानपिगच्छति स ऊर्जमुपजीवतीति श्लोकाः ॥१॥

यत् When, which पिता the father (of creation), creator अजनयत् created, produced सप्त seven (kinds of) अन्नानि food, object of enjoyment मेधया by knowledge, by meditation तपसा (and) by penance, by rites (I will disclose). एकम् One अस्य of this (world) साधारणम् (is) common, general. द्वे Two अभाजयत् (he) assigned, apportioned देवान् to the gods. त्रीणि

Three अकुरुत (he) made, kept आत्मने for himself. एकम् one प्रायच्छत् (he) gave, allotted, पशुभ्यः to the animals. तस्मिन् In it सर्वम् all (this world) प्रतिष्ठितम् rests, is dependent यत् च whatever प्राणिति breaths, lives च and यत् whatever न not (breathes, lives) कस्मात् why तानि they न not क्षीयन्ते are exhausted अद्यमानानि being eaten, being consumed सर्वदा constantly, always. सः He यः who वै indeed वेद knows ताम् that अक्षितिम् inexhaustible, imperishable अत्ति eats, enjoys अन्नम् food, object of enjoyment प्रतीकेन without effort. सः He अपि even गच्छति goes देवान् to the gods. सः He उपजीवति lives on ऊर्जम् food, that gods eat, nectar इति thus श्लोकाः (are) The Verses, the Mantras.

When the creator [1] created seven kinds of food by knowledge (meditation) and penance (rites), one of them was the general food of all beings. Two he assigned to the gods. Three he kept for himself and one he allotted to the animals. Whatever breathes and whatever breathes not are all dependent on them. Why are the foods not exhausted though they are being constantly consumed? He who knows them as inexhaustible eats food without effort. He goes to the gods and lives on the food of the gods. These are the Mantras.

[NOTES—1. Here creator not only means Hiranyagarbha but every being in a certain creation who performs knowledge (meditation) and penance (rites) according to the scriptures. For like Hiranyagarbha every being becomes the

father of all in the next creation as every one is both the enjoyer and the object of enjoyment of the whole Universe—Anandagiri.]

यत्सप्तान्नानि मेधया तपसाऽजनयत्पितेति मेधया हि तपसाऽजनयत्पिता । एकमस्य साधारणमितीदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तत मिश्रꣳ ह्येतत् । द्वे देवानभाजयदिति हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वत्यथो आहुर्दर्शपूर्णमासाविति । तस्मान्नेष्टियाजुकः स्यात् । पशुभ्य एकं प्रायच्छदिति तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति तस्मात्कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति स्तनं वाऽनुधापयन्त्यथ वत्सं जातमाहुरतृणाद इति । तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति पयसि हीदꣳ सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न तद्यदिदमाहुः संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति न तथा विद्याद्यदहरेव जुहोति तदहः पुनर्मृत्युमप जयत्येवं विद्वान्सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति । कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति पुरुषो वा अक्षितिः स हीदमन्नं पुनः पुनर्जनयते । यो वैतामक्षितिं वेदेति पुरुषो वा अक्षितिः स हीदमन्नं धिया धिया जनयते कर्मभिर्यद्धैतन्न कुर्यात्क्षीयेत ह सोऽन्नमत्ति प्रतीकेनेति मुखं प्रतीकं मुखेनेत्येतत् । स देवानपिगच्छति स ऊर्जमुपजीवतीति प्रशꣳसा ॥ २ ॥

यत् That, when पिता father, creator, अजनयत् created, produced सप्त-अन्नानि seven kinds of food मेधया by intelligence,

तपसा by meditation, by penance, by rites—इति (means) thus—पिता father, creator, हि verily अजनयत् created (them) मेधया by intelligence, by knowledge तपसा by austerity, by rites एकम् one (food) अस्य of this (world) साधारणम् (is) general, common इति (means) thus; इदम् This (food) एव indeed यत् which इदम् this अद्यते is eaten तत् that (is) साधारणम् common अन्नम् food. सः He यः who उपास्ते adores, is devoted to इदम् this सः he न never व्यावर्त्तते turns, is free पाप्मनः from sins, from evils, हि for एतत् thus (is) मिश्रम् general (food). द्वे Two अभाजयत् (he) distributed, apportioned देवान् to the gods इति (means) thus हुतम् च oblations poured in the fire प्रहुतम् च and offerings made to the gods. तस्मात् Therefore जुह्वति च (they) pour oblations च and प्रजुह्वति make offsprings देवेभ्यः to the gods. अथ उ However, on the otherhand, आहुः (some) say, hold—दर्श-पूर्णमासौ इति sacrifices at the new moon and full moon. तस्मात् Therefore न not स्यात् (one) should be *इष्टि-याजुकः sacrificer for secular results. एकम् One प्रायच्छत् (he) gave पशुभ्यः इति to the animals. तत् That (is) पयः milk, हि for अग्रे first, infancy मनुष्याः च men च and पशवः animals उपजीवन्ति live on एव only पयः milk. तस्मात् Therefore वै verily अग्रे first प्रतिलेहयन्ति (men) make lick जातम् new born कुमारम् babe, child घृतम् वा melted butter, वा or अनुधापयन्ति make suck स्तनम् breast. अथ And आहुः (they) say जातम् new-born वत्सम् calf अतृणादः इति non-eater of grass, तस्मिन् on it (milk) सर्वम् all प्रतिष्ठितम् rests, depends यत् च which प्राणिति breaths lives च and यत् इति which न does not, हि for इदम् this सर्वम् all प्रतिष्ठितम् depends, rests

* 'Ishti' hear means 'Kamyeshti' = sacrifice with secular results This is known from the Shatapatha Brahmana (1. 3. 5. 10.)

पयसि on milk यत् इदम् this आहुः (some Brāhmans) say यत् that संवत्सरम् the whole year पयसा with milk जुह्वत् making offerings अपजयति conquers पुनर्मृत्युम् इति repeated death. न Not विद्यात् (one) should know, understood तथा in that sense. एवम् Such विद्वान् knower अपजयति conquers पुनर्मृत्युम् further death तत् that अहः day यत्-अहः on which day एव indeed जुहोति makes offering हि for प्रयच्छति gives अन्न-आद्यम् eatable food, देवेभ्यः to the gods. कस्मात् why तानि these (foods) न not क्षीयन्ते are finished, are exhausted अद्यमानानि being eaten, being consumed सर्वदा इति always, constantly पुरुषः the being वै verily अक्षितिः (is their) permanence, inexhaustibility हि for सः he जनयते creates इदम् this अन्नम् food पुनः again पुनः and again यः वा who वेद knows एताम् these अक्षितिम् इति permanent, inexhaustible पुरुषः eater वै indeed अक्षितिम् (is) the (cause of their) inexhaustibility हि for, in fact सः he जनयते creates इदम् this अन्नम् food धिया by intelligence, by meditation धिया by intelligence, by meditation कर्मभिः (and) rites; यत् ह if, when न not कुर्यात् (he) should do एतत् this ह indeed क्षीयते (it) is exhausted, सः he अत्ति eats अन्नम् food प्रतीकेन इति by Pratik. प्रतीकम् Pratik मुखम् (is) face, eminence, effortlessness एतत् this (means) मुखेन इति by face, by eminence, effortlessness. सः he अपिगच्छति goes to, attains देवान् the gods. सः He उपजीवति lives on ऊर्जम् food of the gods, nectar—इति this प्रशंसा eulogy, praise.

When it is said that the creator created seven kinds of food through knowledge and penance, it is clear that the creator verily created them through knowledge and penance. The Mantra 'one is the

general food to all beings' means that this food which is eaten daily by all eaters is general to all eaters. He who is devoted to this general food to prolong his life instead of performing sacrifices is never removed from sins[1]; because this food is the common property of all. The Mantra 'Two he distributed to the gods' means the two foods in the form of oblations poured in the fire and other offerings made to the gods. Therefore householders even now offer food to the gods by making oblations in the fire and then giving them other presents. Some hold that the new-moon and full-moon sacrifices are meant by these two kinds of food and not the above two offerings. In order to keep them intact for the gods, one should not be occupied with rites for secular results. The food that the creator gave to the animals is milk. Because men and animals live on milk only during infancy, therefore men make a new-born child lick melted butter in contact with gold in the post-natal ceremony or make it suck the breast. And the animals only suckle the young one; so they say that a new-born calf is a non-eater of grass. The meaning of the Mantra 'on it depends all that breathes and that breathes not' is that the whole animate and inanimate world rests on milk. It is said in some Brahmanas[2] that by making offering

of milk in the fire for a year one overcomes repeated death. The Mantras should not be understood in that sense. He who knows as described above overcomes[3] repeated death on that very day[4] in which he makes that offering. Because he dedicates all eatable food to the gods by means of morning and evening oblations.[5] The Mantra 'Why are they not finished though they are continuously being consumed'—means that the eater is verily the cause of their inexhaustibility because he creates all this food, again and again by knowledge and penance. The Mantra 'He who knows these foods inexhaustible' means that the eater is in fact the cause of their inexhaustibility, because he creates this food repeatedly by knowledge and rites (that is, by the efforts of his speech, mind and body). When he stops doing this for a moment the food will be finished.[6] He eats food with Pratika: Pratika means face, eminence. Hence the meaning of the Mantra is that he enjoys food with eminence[7] and gets identified with the gods. He lives on nectar—is an eulogistic statement.

[NOTES—1. Similar view is expressed in the following sacred texts. Rig Veda (10. 117. 6.) says: 'The food that an ignorant person eats without offering to the gods brings death to him.' Mahabharat (12. 246. 5.) says: 'One must

not cook food only for oneself.' Gita (3. 12.) says: 'He who eats food without giving to the gods is a thief.' Manu Samhita (8. 317.) says: 'The destroyer of a foetus can throw his sin in one who eats food without setting apart for others.' Taittiriya Upanishad says (3. 10. 6): 'I devour that man (as food) who eats without giving to others.

2. According to these Brahmanas three hundred and sixty oblations are offered in one year taking morning and evening oblations as one. The bricks by which the altar for the Agnihotra sacrifice is built are called Yajusmati and have the same number. The oblations are imagined as these bricks and so also are the days of the year.'

3. After death he becomes identified with the Universe and does not take another birth to make further death possible.

4. He has not to await the result for a year but attains in a single day the same which is identity with the Universe.

5. As it is said in Shatapatha Brahmana (13. 7. 1. 1) thus: 'One desiring union with Hiranyagarbha performed sacrifices. He thought—as sacrifices never produce eternal results let me offer myself in all beings and all beings in me'. By offering himself in all beings and all beings in himself he attained highest place among all beings as well as identity with all the gods.

6. Therefore the whole Universe is a series of actions and results, means and ends. It is unreal and flimsy like flowing stream or a burning lamp. As a banana stalk is without fibre, so it is devoid of substance or reality. It is as illusory as a foam, mirage or a dream. But this unreal Universe appears real and eternal to them who identify themselves with it. The Upanishad inculcates the knowledge of Brahman only for those who are disgusted with the Universe and desires to get rid of it.

7. He eats food and never becomes the food. Unlike an ignorant man he is the self of the foods, and is only their eater but never the food.]

त्रीण्यात्मनेऽकुरुतेति मनो वाचं प्राणं तान्यात्मनेऽकुरुता-न्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति। कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति यः कश्च शब्दो वागेव सा। एषा ह्यन्तमायत्तैषा हि न प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एवैतन्मयो वा अयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

त्रीणि Three (kinds of food) आत्मने for himself अकुरुत इति (he) made, disigned—मनः the mind वाचम् the speech प्राणम् the vital power; तानि these आत्मने for himself अकुरुत (he) made, designed (People say) इति Thus अन्यत्र-मना absent-minded, unmindful अभूवम् (I) was, न not अदर्शम् (I) saw, अन्यत्र-मना absent-minded अभूवम् (I) was न not अश्रौषम् (I) heard; हि because मनसा by the mind एव only पश्यति (one) sees, मनसा by the mind शृणोति (one) hears. कामः Desire संकल्पः deliberation विचिकित्सा doubt, श्रद्धा faith, अश्रद्धा want of faith, धृति steadiness, patience, अधृति want of steadiness, impatience, ह्रीः modesty, shame, धीः intelligence भीः इति fear—सर्वम् all एतत् this (are) एव indeed, मनः the mind. तस्मात् Therefore अपि even उपस्पृष्टः (one) being touched पृष्ठतः

on the back, from behind विजानाति knows मनसा by the mind एव alone यः that कः च whatever शब्दः sound (is), सा that (is) एव indeed वाक् speech ; हि because एषा it आयत्ता traces, determines अन्तम् end (of everything). एषा It (is) हि indeed नः not (revealed) प्राणः Prāna, अपानः Apana व्यानः Vyāna, उदानः Udana, समानः Samāna, अनः इति Ana सर्वम् all एतत् this (are) एव but प्राणः Prāna. अयम् This आत्मा self, microcosm वै verily एतत्-मयः full of these, composed of these, वाक्-मयः full of speech, मनोमयः full of mind प्राणमयः (and) full of life, vital power.

Prajapati, the father of creation, made for himself three kinds of food. It means that the father assigned for himself the mind,[1] speech and the vital power. They say, I did not see the object as my mind was elsewhere ; I did not hear this because my mind was engaged elsewhere. Every body sees and hears through the mind. Desire,[2] deliberation,[3] doubt, faith,[4] want of faith, steadiness, impatience, shame, intelligence and fear—all these are nothing but the forms of mind. Because even if one is touched on the back invisibly by any body, one knows it distinctly by the mind whether it is a touch of the hand or knee. Therefore the internal organ called mind does exist. All kinds of sound in the world—whether it be an articulate sound of a creature or an inarticulate sound of the musical instrument or clouds—

are nothing but speech; because being luminous like a lamp it reveals other objects but it cannot itself be revealed by others like objects. Prāna,[5] Apāna,[6] Samana,[7] Vyana,[8] Udana[9] and Ana[10] are only particular functions of the vital power. This microcosm called the Self is composed of these three. It is composed of the speech, the mind and the vital power of Hiranyagarbha.

[NOTES—1. Mind is the internal organ that joins itself with form, sound and other sense-objects to make perception possible. Perception is impossible in its absence. Even if the external organ is connected with the respective object one does not perceive the object without the presence and cooperation of the mind. It also helps to distinguish between perceptions.

2. Sexual attraction, etc.

3. Consideration of a thing lying in front of us whether it is white or blue and so on.

4. Belief in the efficacy of sacrifices to produce results in the hereafter; also belief in the existence of the gods, etc.

5. Prana is the nerve function connected with the heart. It can move to the mouth and the nostrils. It is called Prana as it issues in front.

6. Apana functions below the heart and extends up to the navel; it is called Apana as it helps excretion.

7. Vyana regulates the Prān and Apān and is the nexus between the two. It is also the cause of actions that require strength.

8. Samana is so called as it can assimilate what we eat and drink. It is seated in the belly and helps the digestion of food.

9. Udana causes nutrition, rising up, etc. It permeates the whole body from the sole of the feet to the head and functions upwards.

10. Ana is the general nerve function concerned with the activities of the body.]

त्रयो लोका एत एव वागेवायं लोको मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥ ४ ॥

एते These एव indeed (are) त्रयः three लोकाः worlds. वाक् speech (is) एव verily अयम् this लोकः world, earth. मनः The mind (is) अन्तरिक्ष-लोकः sky. प्राणः Vital power (is) असौ that लोकः world (heaven).

These are indeed the three worlds: Speech is indeed the earth, the mind is the sky and the vital power is the heaven.

त्रयो वेदा एत एव वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥ ५ ॥

एते These एव indeed त्रयः (are) three वेदाः Vedas वाक् speech एव indeed; ऋक्-वेदः (is) the Rik-Veda मनः the mind (is) यजुः-वेद the Yajur-Veda (and) प्राणः the Vital Power, life force साम-वेदः the Sāma-Veda.

These are indeed three Vedas: Speech is indeed the Rig-Veda, the mind is the Yajur-Veda and the vital power is the Sāma-Veda.

देवाः पितरो मनुष्या एत एव वागेव देवा मनः पितरः प्राणो मनुष्याः ॥ ६ ॥

एते These एव indeed देवाः (are) the gods, पितरः the manes, मनुष्याः (and) the men, वाक् speech (is) एव indeed देवाः the gods, मनः the mind (is) the पितरः the manes (and) मनुष्याः men (are) प्राणः the life force.

These are indeed the gods, the Manes and men. Speech is indeed the gods, the mind is the Manes and vital power is men.

पिता माता प्रजैत एव मन एव पिता वाङ्माता प्राणः प्रजा ॥ ७ ॥

एते These एव indeed (are) पिता the father, माता the mother (and) प्रजा the child, मनः the mind (is) एव indeed पिता the father वाक् speech (is) माता the mother, (and) प्राणः the Vital Power (is) प्रजा the child.

These are indeed the father, mother and child. The mind is indeed the father, speech is the mother and the vital power is the child.

विज्ञातं विजिज्ञास्यमविज्ञातमेव एव यत्किंच विज्ञातं वाचस्तद्रूपं वाग्घि विज्ञाता वागेनं तद्भूत्वाऽवति ॥ ८ ॥

एते These एव indeed (are) विज्ञातम् the known, विजिज्ञास्यम् what is to be known, (and) अविज्ञातम् the unknown. यत् किम् च whatever (is) विज्ञातम् known वाचः speech तत्-रूपम् (is) of that form, हि because वाक् speech (is) विज्ञाता the knower वाक् the speech अवति protects, preserves, एनम् him भूत्वा by becoming तत् that.

These are indeed what is known, what is to be known and what is unknown. Speech assumes the form of whatever is clearly known ; because speech is the knower.[1] Speech protects him who knows its particular manifestations (as given above) by becoming[2] what is known.

[NOTES—1. Speech being self-luminous brings other objects to light.

2. By becoming the object of his enjoyment in that form.]

यत्किंच विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं मन एनं तद्भूत्वाऽवति ॥ ९ ॥

यत् किम् च whatever (is) विजिज्ञास्यम् to be known तत्-रूपम् that form मनसः (is) of the mind, हि because मनः the mind (is) विजिज्ञास्यम् what is to be known, मनः the mind अवति protects एनम् him भूत्वा by becoming तत् that.

The mind assumes the form of whatever is clearly to be known. Since the mind considers the pros and cons of a thing it is what is to be

known. The mind protects him who knows its manifestations by becoming what[1] is to be known.

[NOTES—1. The object of his enjoyment in that form.]

यत्किंचाविज्ञातं प्राणस्य तद्रूपं प्राणो ह्यविज्ञातः प्राण एनं तद्भूत्वाऽवति ॥ १० ॥

यत् किम् च Whatever (is) अविज्ञातम् unknown तत्-रूपम् that form (is) प्राणस्य of the Vital power, हि because प्राणः the Vital power (is) अविज्ञातः what is unknown. प्राणः the Vital power अवति supports एनम् him भूत्वा by becoming तत् that.

The vital power takes the form of whatever is completely unknown (and not even suspected), because vital power is what is unknown. The vital power protects him who knows its manifestations by becoming his food in the form of what is unknown.

तस्यै वाचः पृथिवी शरीरं ज्योतीरूपमयमग्निस्तद्यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥ ११ ॥

तस्यै (=तस्या) वाचः of that speech पृथिवी the earth (is) शरीरम् the body, the non-luminous container. अयम् This अग्निः (earthly) fire (is) ज्योतिः-रूपम् the luminous form (the content) तत् so यावती एव as far as वाक् speech (extends), तावती so far पृथिवी the earth तावान् so far अयम् this अग्निः (earthly) fire.

The earth is the non-luminous container of that speech and the earthly fire is its luminous content. And as far as speech in its two-fold aspect extends, so far extends the earth and so far does this fire.

अथैतस्य मनसो द्यौः शरीरं ज्योतीरूपमसावादित्यस्तद्या-वदेव मनस्तावती द्यौस्तावानसावादित्यस्तौ मिथुनꣳ समैतां ततः प्राणोऽजायत स इन्द्रः स एषोऽसपत्नो द्वितीयो वै सपत्नो नास्य सपत्नो भवति य एवं वेद ॥ १२ ॥

अथ Next **द्यौः** heaven **शरीरम्** (is) the body, the container **एतस्य** of this **मनसः** mind, **असौ** that **आदित्यः** Sun **ज्योतिः-रूपम्** (is its) luminous form (content). **तत्** Therefore **यावत् एव** as far as **मनः** the mind (spreads), **तावती** so far **द्यौः** heaven, **तावान्** so far **असौ** this **आदित्यः** sun **तौ** the two (fire and sun) **समैताम्** got, came **मिथुनम्** into union. **ततः** From that (union) **प्राणः** the vital power **अजायत** was born. **सः** It (is) **इन्द्रः** Indra, the lord. **सः** It **एषः** this **न-सपत्नः** (is) without a rival, **द्वितीयः** a second (being) **वै** indeed (is) **सपत्नः** a rival, an adversary **यः** who **वेद** knows **एवम्** as such **अस्य** his **सपत्नः** rival, adversary **न** not **भवति** exists.

Heaven is the container of this mind and this seen is its luminous content. Therefore as far as the mind in its two-fold aspect spreads so far spreads heaven and so far does this seen. Fire

(a form of speech) and the seen (a form of the mind) resolving to do the functions of the father and the mother respectively were united between heaven and earth. And from that union the vital power symbolised by air was born and function as vibration. Vital power is the Lord. It is without an adversary. A second being is indeed an adversary. No adversary exists for him who knows the vital power as having no adversary.

अथैतस्य प्राणस्याऽऽपः शरीरं ज्योतीरूपमसौ चन्द्रस्तद्या-
वानेव प्राणस्तावत्य आपस्तावानसौ चन्द्रस्त एते सर्व एव समाः
सर्वेऽनन्ताः स यो हैतानन्तवत उपास्तेऽन्तवन्तँ स लोकं जयत्यथ
यो हैताननन्तानुपास्तेऽनन्तँ स लोकं जयति ॥ १२ ॥

अथ Now, next आपः water शरीरम् (is) the body, the container. एतस्य Of this प्राणस्य vital power, असौ this चन्द्रः moon ज्योतिः-रूपम् (is) the light-form, luminous content. तत् So, therefore यावान् as far as एव indeed प्राणः the vital power तावान् so far असौ this चन्द्रः moon. ते Those एते these एव indeed सर्वे all (three) समाः (are) equal; alike सर्वे all (three) अनन्ताः (are) infinite, endless. सः He यः who उपास्ते worships, meditates upon ह indeed एतान् these अन्तवतः limited, finite, सः he जयति conquers, wins अन्तवन्तम् finite, limited लोकम् world. अथ But, on the other hand सः he यः who उपास्ते worships, meditates upon एतान् these (three) अनन्तान् as infinite, as unlimited, जयति conquers, wins अनन्तम् unlimited infinite लोकम् world.

Water is the container of this vital power that is the food of Hiranyagarbha. This moon is its luminous content (organ). And as far as the vital power in its aspects of the body and organs extends, so far extends water and so far does this moon. These three[1] kinds of food are all equally extensive[2] and are all endless[3]. Whoever worships these three as limited conquers a limited world[4]. On the other hand, whoever worships these as unlimited[5] conquers an unlimited world.

[NOTES—1. Speech, mind and the vital power created by Hiranyagarbha, the father. These three pervade the whole universe in its aspects of the body and the elements. There is nothing besides them, as Hiranyagarbha is the seen of these all.

2. They pervade whatever concerns the animate world in its aspects of the body and the elements.

3. Last as long as the relative Universe which consists of only the bodies and organs.

4. Born as finite, not identified with these.

5. Consisting of the whole Universe, a part and parcel of all beings.]

स एष संवत्सरः प्रजापतिः षोडशकलस्तस्य रात्रय एव पञ्चदश कला ध्रुवैवास्य षोडशी कला स रात्रिभिरेवाऽऽ च पूर्यतेऽप च क्षीयते सोऽमावास्याꣳ रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते तस्मादेताꣳ रात्रिं

प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया अपचित्यै ॥ १४ ॥

सः He एषः this प्रजापतिः Prajapati, Hiranyagarbha (consisting of the kinds of food) षोडशकलः sixteen members (digits) संवत्सरः (is) the full year, time तस्य his रात्रयः nights (and the days) the lunar days पञ्चदशः (are) the fifteen कलाः parts, digits. अस्य His षोडशी sixteenth कला member, digit एव (is) verily ध्रुवः fixed, constant. सः He आ-पूर्यते च becomes full, waxes रात्रिभिः by the nights (and days) the lunar days एव certainly च as well as अपक्षीयते is wasted, wanes. सः Prajapati अमावस्याम् on the new moon रात्रिम् night एतया by this षोडश्या sixteenth कलया part अनुप्रविश्य entering, pervading सर्वम् all इदम् this प्राणभृत् living beings. ततः Then जायते is born, joined (to the second member) प्रातः the (following) morning. तस्मात् Therefore एताम् on this रात्रिम् (new moon) night प्राणम् the life प्राणभृतः of living beings न not विच्छिन्द्यात् should cut off, should be killed अपि even कृकलासस्य of a lizard, of a chameleon, अपचित्यै in adoration, in honour एव even एतस्याः of this देवतायाः diety (moon).

This Prajāpati consisting of the three kinds of food has sixteen members and is Time. The lunar days are his fifteen members and his sixteenth member is fixed. As the moon Prajapati waxes as well as wanes by the lunar days. Through the fixed sixteenth member Prajapati who is Time pervades all the living beings by means of the

water they drink—and the herbs they eat on the new moon night and staying there overnight is joined to the second member. Therefore on the new moon night one should not kill the living beings, not even a lizard, even in honour of moon.

यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुषस्तस्य वित्तमेव पञ्चदश कला आत्मैवास्य षोडशी कला स वित्तेनैवाऽऽच पूर्यतेऽप च क्षीयते तदेतन्नाभ्यं यदयमात्मा प्रधिर्वित्तं तस्माद्यद्यपि सर्वज्यानिं जीयत आत्मना चेज्जीवति प्रधिनाऽगादित्येवाऽऽहुः ॥ १५ ॥

सः He यः who वै (is) verily प्रजापतिः Prajapati, Hiranya-garbha षोडशकलः of sixteen members संवत्सरः (is) the full year, time. अयम् (is) this एव verily सः he यः who अयम् this पुरुषः the person, the sage, एवंवित् who knows thus तस्य his वित्तम् wealth एव indeed पञ्चदशः fifteen members. तस्य His आत्मा the body एव verily षोडशी sixteenth कला member. सः He आ-पूर्यते च increases, attains fullness च and अपक्षीयते decreases वित्तेन by wealth एव indeed. तत् That एतत् this नाभ्यम् nave of a wheel यत् which अयम् (is) this आत्मा body प्रधिः the periphery, the external outfit, वित्तम् (is) wealth. तस्मात् Therefore यदि if अपि even जीयते is lost सर्व-ज्यानिम् all the wealth, चेत् if आत्मना by himself जीवति he lives, is alive आहुः (people) say इति thus अगात् is gone प्रधिना by the periphery, by the external outfit एव only.

That Prajapati who consists of sixteen members and is Time is verily the sage who knows the former as identical with himself. Wealth such as cattle is his fifteen members and the body is his sixteenth member corresponding to the fixed member of the moon. Like the moon he increases and decreases by wealth. This body is fit to be the nave and wealth, the external outfit like spokes and the felloes of a wheel. Therefore even if all wealth of a man is lost but he himself remains alive, people say that his external outfit only is gone[1] (like a wheel losing its spokes and felloes except the nave).

[NOTES—1. Because when he lives, he can again grow by means of wealth.]

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा कर्मणा पितृलोको विद्यया देवलोको देवलोको वै लोकानाꣳ श्रेष्ठस्तस्माद्-विद्यां प्रशꣳसन्ति ॥ १६ ॥

अथ Now वाव verily (there are) त्रयः three लोकाः worlds—मनुष्य-लोकः world of men, पितृ-लोकः world of the fathers (the manes) देव-लोकः इति world of gods. सः That अयम् this मनुष्य-लोकः world of men जय्यः is attainable एव indeed पुत्रेण by the son न not अन्येन by other कर्मणा rites (nor even meditation); पितृ-लोकः world of the fathers कर्मणा by

rites (such as Agnihotra) देव-लोकः world of gods विद्यया by knowledge, by meditation, देव लोकः the world of gods (is) वै verily श्रेष्ठः (is) best, highest लोकानाम् of this (three) worlds. तस्मात् Therefore प्रशंसन्ति (they) praise विद्याम् knowledge, meditation.

There are verily three worlds—the world of men, the world of the fathers and the world of the gods. This world of men is attainable only through the means of son, not by rite nor meditation. The world of manes is gained only through rites (such as Agnihotra) not by any other means. Similarly the world of the gods is won only through knowledge (meditation). The world of the gods is the highest of the three worlds. Therefore they praise knowledge (meditation) as the means of its attainment.

अथातः संप्रत्तिर्यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह त्वं ब्रह्म त्वं यज्ञस्त्वं लोक इति स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोक इति यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता। ये वै के च यज्ञास्तेषाꣳ सर्वेषां यज्ञ इत्येकता ये वै के च लोकास्तेषाꣳ सर्वेषां लोक इत्येकतैतावद्वा इदꣳ सर्वमेतन्मा सर्वꣳ सन्नयमितोऽभुनजदिति तस्मात्पुत्रमनुशिष्टं लोक्यमाहुस्तस्मादेनमनुशासति स यदैवंविद-स्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति। स यद्यनेन किंचिदक्ष्णयाऽकृतं भवति तस्मादेनꣳ सर्वस्मात्पुत्रो मुञ्चति

तस्मात्पुत्रो नाम स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठत्यथैनमेते दैवाः प्राणा अमृता आविशन्ति ॥ १७ ॥

अथ Next, now अतः hence संप्रत्तिः the right of giving (handing over, entrusting). यदा When मन्यते (a father) thinks प्रैष्यन् going to die अथ then आह (he) says इति thus पुत्रम् to the son त्वम् you ब्रह्म (are) Brahman. त्वम् You यज्ञः (are) the sacrifice त्वम् you लोकः (are) the world. सः That पुत्रः son प्रत्याह says in reply इति thus. अहम् I ब्रह्म (am) Brahman. अहम् I यज्ञः (am) the sacrifice. अहम् I लोकः (am) the world. (The father) इति (thinks) thus वै verily यत् किम् च whatever अनूक्तम् read from the preceptor एकता oneness, identity तस्य of that सर्वस्य all ब्रह्म (is) in the word "Brahman." वै Verily ये के च whatever यज्ञाः sacrifices (are there) एकता oneness तेषाम् of them सर्वेषाम् all यज्ञः इति (is) in the word "sacrifice." वै Verily ये के च whatever लोकाः worlds (are there) एकता oneness तेषाम् of them सर्वेषाम् all, लोकः इति (is) in the word "world." एतावत् So much वै indeed इदम् this सर्वम् all (study of the Vedas, performance of sacrifice, and attainment of worlds). अयम् He सन् being एतत् this सर्वम् all अभुनजत् gets, obtains, protects मा इति me. तस्मात् For this reason आहुः (they) say अनुशिष्टम् instructed पुत्रम् son (is) लोक्यम् means of attaining the world, conducive to the world. तस्मात् Thence अनुशासति (a father) instructs एनम् him (his son). यदा When सः he (the father) एवंविद् who knows thus प्रैति goes out, departs अस्मात् from this लोकात् world. अथ Then आविशति enters, penetrates एव verily पुत्रम् the son सह with एभिः these प्राणैः organs. यदि If

सः he अनेन by him अशक्त्या through weakness, through slip किम् चित् any (is) अकृतम् not done, omitted तस्मात् from that सर्वस्मात् all that पुत्रः the son मुञ्चति releases, exonerates एनम् him. तस्मात् Therefore (he is) नाम called पुत्रः son. सः He प्रतितिष्ठति remains, continues अस्मिन् in this लोके world एव verily पुत्रेण through the son. अथ And एते these दैवाः divine अमृताः immortal प्राणाः organs (speech, mind and vital force) आविशन्ति enter, permeate एनम् him.

Now follows the rite of the handing[1] over. When a father thinks on account of some omen that he is going to depart, he calls his son and says to him, 'you are Brahman[2], you are the sacrifice[3] and you are the world.' The son thus addressed by the father says in reply: 'I am Brahman, I am the sacrifice, I am the world.[3] The father thinks whatever is, has been, should be read from the preceptor becomes one in the word, "Brahman". Similarly whatever sacrifices there were to be performed by me become one in the word, "sacrifice." And whatever worlds there were to be attained by me become one in the word, "world." The study of the Vedas, the performance of the sacrifices and attainment of worlds are the duties of a householder. The son by doing all these duties will save me from this world. Therefore the Brāhmans say that an instructed son is the means of attaining world for his father. Hence a father instructs his

son about his duties. When a father who has handed over his duties to his son leaves this world, he pervades his son together with the speech, the mind and the vital power. If any duty is omitted by the father through any weakness or oversight, the son saves him from all that omission by doing it himself. Therefore he is called son.[5] The father although dead is immortal and continues to remain in this world through such a son. Divine and immortal speech, mind and vital power pertaining to Hiranyagarbha enter the father who has done so.

[NOTES—1. It is so called because the father in this way hands over his own duties to his son.

2. Let the study of the Vedas, which was so long my duty, be yours.

3. Let whatever sacrifices I used to do and was to be done by me be done by you.

4. By you. From now you attain the world that was to be attained by me, whether I have attained them or not.

5. The derivative meaning of the word 'Putra' is—"one who saves his father by completing his omissions."]

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १८ ॥

दैवी The divine, relating to gods वाक् speech पृथिव्यै from the earth च and अग्नेः from fire आविशति च enters एनम् च

him. वै Verily सा that (is) दैवी divine, pure, free from evils वाक् speech यया by which यत् यत् whatever एव only वंदति (he) says तत् तत् that (and) that भवति comes to pass, is fulfilled, becomes infallible and irresistible.

The speech relating to the gods enters into him[1] from the earth and fire. That divine speech[2] consisting of earth and fire is pure and free from the evils of falsehood, etc. By that speech whatever he says about himself or others come to pass infallibly.

[NOTES—1. He who having entrusted his own duties to his son, performs rites and knows the meditation on three kinds of food as identical with himself.

2. It is the material of vocal organs of all. In an ignorant man the divine speech is limited by attachment and other evils pertaining to the body. But this speech becomes all-pervading like water, or the unobstructed light of a lamp in a sage on account of his freedom from these evils.]

दिवश्चैनमादित्याच्च दैवं मन आविशति तद्वै दैवं मनो येनाऽऽनन्द्येव भवत्यथो न शोचति ॥ १९ ॥

दैवम् The divine मनः mind दिवः from heaven च and आदित्यात् from the sun आविशति च enters एनम् him. वै Verily तत् that (is) दैवम् divine, pure, free from evils मनः mind येन by which भवति becomes आनन्दी joyful एव only अथ and उ surely न not शोचति grieves, mourns.

The mind relating to the gods enters into him from heaven and the sun. That divine mind is naturally pure and free from evils. By that mind he becomes joyful and never grieves being away from the causes of grief.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति स वै दैवः प्राणो यः संचरꣳश्चासंचरꣳश्च न व्यथतेऽथो न रिष्यति स एवं-वित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवꣳस यथैतां देवताꣳ सर्वाणि भूतान्यवन्त्येवꣳ हैवंविदꣳ सर्वाणि भूतान्यवन्ति। यदु किंचेमाः प्रजाः शोचन्त्यमैवाऽऽसां तद्भवति पुण्यमेवामुं गच्छति न ह वै देवान्पापं गच्छति ॥ २० ॥

दैवः The divine, relating to gods प्राणः life, the vital power अद्भ्यः च from water च and चन्द्रमसः from the moon आविशति enters, permeates एनम् this one, him. वै Verily सः that (is) दैवः divine प्राणः vital power यः which संचरन् moving च and असंचरन् standing still, not moving न not व्यथते feels pain. अथ उ Therefore न not रिष्यति dies, is injured सः he एवंवित् who knows thus भवति becomes आत्मा the self सर्वेषाम् of all भूतानाम् beings. अथ As (is) एषा this देवता deity (Hiranyagarbha) एवम् so (is) सः he (the knower) यथा as सर्वाणि all भूतानि beings अवन्ति protects, worships एताम् this देवताम् deity (Hiranyagarbha) एवम् so सर्वाणि all भूतानि beings अवन्ति protects, worship ह indeed एवंविदम् such a knower (sage) यत् उ anything किम् च whatever इमाः these, ordinary प्रजाः beings mortals शोचन्ति grieve अमा that (grief)

एव verily आसाम् of these भवति is due to, comes from तत् it (its cause) पुण्यम् good results (merits) एव only गच्छति goes, approaches अमूम् to him. वै Verily पापम् evil results, demerits, ह ever न not गच्छति approaches, goes देवान् to the gods.

Likewise vital power relating to gods enters him from water and the moon. That is the divine vital power which, moving in animals and standing still in stationary objects is neither pained nor injured nor killed. He who knows the meditation on three varieties of food as described above becomes the self[1] of all beings. As is Hiranyagarbha who first realised this state, so[2] is this knower. As Hiranyagarbha is worshipped through sacrifices, etc., by all beings so is this sage constantly worshipped by them. Whatever grief ordinary mortals suffer from that grief is due to their identification with limited things. But only the good results approach the sage who enjoys the status of Hiranyagarbha. No evil result i.e., the misery due to them approaches the gods.

[NOTES—1. Their vital power, mind and speech.
2. His omniscience or omnipotence is not thwarted.]

अथातो व्रतमीमाꣳसा प्रजापतिर्ह कर्माणि ससृजे तानि सृष्टान्यन्योन्येनास्पर्धन्त वदिष्याम्येवाहमिति वाग्दध्रे द्रक्ष्याम्यह-

मिति चक्षुः श्रोष्याम्यहमिति श्रोत्रमेवमन्यानि कर्माणि यथाकर्म तानि मृत्युः श्रमो भूत्वोपयेमे तान्याप्नोत्तान्याप्त्वा मृत्युरवारुन्ध तस्माच्छ्राम्यत्येव वाक्श्राम्यति चक्षुः श्राम्यति श्रोत्रमथेममेव नाऽऽप्नोद्योऽयं मध्यमः प्राणस्तानि ज्ञातुं दध्रिरे। अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्वे रूपमसामेति त एतस्यैव सर्वे रूपमभवंस्तस्मादेत एतेना-ऽऽख्यायन्ते प्राणा इति तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद य उ हैवंविदा स्पर्धतेऽनुशुष्यत्यनुशुष्य हैवा-न्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

अथ Next, now **अत** therefore **व्रत-मीमांसा** consideration of the vow, discussion of observances. **प्रजापतिः** Prajapati, Viraj **ससृजे** created **कर्माणि** works, organs, **तानि** these **सृष्टानि** being created **अस्पर्धन्त** vied, competed **अन्यः** one **अन्येन** with another, **वाक्** speech **दध्रे** took a vow—made up (his) mind **इति** thus **अहम्** I **एव** only **वदिष्यामि** will speak. **चक्षुः** The eye **इति** (vowed) thus **अहम्** I **द्रक्ष्यामि** will see. **श्रोत्रम्** The ear **इति** (vowed) thus **अहम्** I **श्रोष्यामि** will hear. **एवम्** So, thus **अन्यानि** other **कर्माणि** works, organs (did) **यथा-कर्म** according to (their) functions. **मृत्युः** Death **भूत्वा** being, becoming **श्रमः** fatigue, tedium **उपयेमे** got, captured **तानि** them, **आप्नोत्** overwhelmed, overtook **तानि** them, **आप्त्वा** having overtaken, having overwhelmed **तानि** them (the organs) **मृत्युः** death **अवारुन्द्** obstructed, controlled. **तस्मात्** Therefore **वाक्** speech **एव** verily **श्राम्यति** gets tired, becomes fatigued,

चक्षुः the eye **श्राम्यति** becomes exhausted, **श्रोत्रम्** the ear **श्राम्यति** gets tired. **अथ** But **प्राणः** the vital power **यः** who **मध्यमः** (is) central, chief **न** not **आप्नोत्** overtook **इमम्** him, **तानि** these (organs) **दध्रिरे** resolved, made up minds **ज्ञातुम्** to know (it) **वै एव** verily **अयम्** this (is) **श्रेष्ठः** best, foremost **नः** among us **यः** who **संचरन्** moving to and fro **च** and **असंचरन्** not moving **न** not **व्यथते** feels pain. **अथ उ** Therefore **न** not **रिष्यति** dies, is injured **हन्त** well **सर्वे** all (of us) **एव** indeed **आसाम्** let be, let assume **अस्य** his **रूपम् इति** form. **ते** They **सर्वे** all **अभवन्** became, assumed, identified with **एतस्य** his **रूपम्** form **एव** only. **तस्मात्** Therefore **एते** they **अख्यायन्ते** are called **प्राणाः** Pranas, Vital powers **एतेन** by this (name). **तत्** That **कुलम्** family **यस्मिन्** in which **कुले** family **भवति** is born **यः** (he) who **वेद** knows **एवम्** thus **ह** indeed **आचक्षते** is spoken of, is named **तेन** after him **बाव** it is well-known **यः उ** who **स्पर्धते ह** competes, vies **एवंविदा** with such a knower (the Sage) **अनुशुष्यति** dries, shrivels. **अनुशुष्य ह** After shrivelling **अन्ततः** in the end **म्रियते** dies **एव** indeed **इति** this **अध्यात्मम्** (is) with reference to the body.

Next begins a discussion of observances among the organs. Viraj created the works (organs[1]). These organs after coming into existence competed with one another to observe their functions as duty. The organ of speech resolved to keep at his function of speaking. Similarly the eye made up his mind to go on seeing. The ear vowed to do his duty of hearing. Likewise did the other organs according to their respective functions. Death,

the destroyer, seized the organs in the form of tedium. It overwhelmed them and having overwhelmed them obstructed their functions. Therefore the speech cannot but be exhausted. So does the eye. And so does the ear. But death in the form of fatigue could not affect the vital power who is the chief in the body and functions in the mouth. The other organs made up their minds to know the vital power. They knew it to be the foremost among them, because when it moves to and fro, or does not move at all it feels no pain nor dies. Well, let us now assume its form. After this decision they all identified them with it and realised it as their own self. Hence they are known by the name of 'Prān.' That family in which a person is born who knows the organs as forms of the vital power is indeed called[2] after him by the people. And he who vies as a rival with the sage who has realised his identity with the vital force dries in this very body and after becoming dry dies at the end. This much is with regard to the body.

[NOTES—1. They are so called on account of being instruments of work.

2. The family is known after the name of this sage as the line of Tapati, the daughter of the sun, is called after her. —Anandagiri.]

अथाधिदैवतं ज्वलिष्याम्येवाहमित्यग्निर्दध्रे तप्स्याम्यहमि-
त्यादित्यो भास्याम्यहमिति चन्द्रमा एवमन्या देवता यथादैवतं स
यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुर्निम्लोचन्ति
ह्यन्या देवता न वायुः सैषाऽनस्तमिता देवता यद्वायुः ॥ २२ ॥

अथ Now अधिदैवतम् (meditation) regarding the deities. इति Thus अग्निः fire दध्रे resolved vowed अहम् I एव only ज्वलिष्यामि will burn, आदित्यः the sun इति (resolved) thus : अहम् I तप्स्यामि will warm चन्द्रमाः the moon इति (vowed) thus: अहम् I भास्यामि will shine. एवम् Similarly अन्याः other देवताः gods, deities यथा दैवतम् according to functions, यथा as सः that प्राणः life vital power मध्यमः central, chief एषाम् of these प्राणानाम् vital forces, organs एवम् so वायुः Vayu, air एतासाम् of these देवानाम् gods, deities अन्याः other देवताः gods, deities निम्लोचन्ति cease to function, sink न not वायुः Vayu. सा That एषा this देवता god यत् which (is) वायुः Vayu, air न not अस्तम् इता declined, sets.

Now the meditation regarding the deities. Fire resolved to burn. The sun held to warm. The moon took a vow to shine. And so did the other deities resolve in accordance with their respective duties. As the life[1] is the chief of these organs in the body, so is Vayu (air) among these deities, such as fire. Other deities cease to function like the organ of speech, etc., but Vayu does

not like the vital power in the body. Therefore Vayu is the deity that never declines.

[NOTES—1. It is not overtaken by death, nor stopped from functioning. His vow remains unbroken.]

अथैष श्लोको भवति यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति प्राणाद्वा एष उदेति प्राणेऽस्तमेति तं देवाश्चक्रिरे धर्मं स एवाद्य स उ श्व इति यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत् प्राण्याच्चैवापान्याच्च नेन्मा पाप्मा मृत्युराप्नुवदिति यद्युचरेत्समापिपयिषेत्तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ २३ ॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Hence. Therefore एषः this श्लोकः verse, mantra भवति there is—यतः च from which सूर्यः the Sun उदेति rises, यत्र in which च and अस्तम् गच्छति इति goes down, sets. वै verily एषः this (Sun) उदेति rises प्राणात् from the vital power अस्तम् एति goes down, disappears प्राणे in the vital power. देवाः The gods (such as fire) चक्रिरे made, observed धर्मम् religious duty, vow तम् of that (air and vital power) सः it, the vow (is) एव indeed अद्य to-day, now सः उ it (the vow) (is) श्वः इति to-morrow, in future यत् वा what (vow) एते these (gods) अध्रियन्त held, settled अमुर्हि then तत् that एव only कुर्वन्ति do, observe अद्य अपि to this day, even now. तस्मात् Therefore चरेत् (one) should observe, should adopt एव only एकम् a single व्रतम् vow, observance प्राण्यात् च do the function of Prana, do respiration च and अपान्यात् do the function of

Apan, do excretion चेत् lest पाप्मा: evil मृत्यु: death आप्नुवत् should seize, should reach मा इति me (him) ; यदि उ if चरेत् (he) observes (it) समापिपयिषेत् (he) should try to the last, should seek to finish तेन उ by it (vow) जयति conquers, attains सायुज्यम् union, identity, सलोकताम् existence in the same world एतस्यै with this देवतायै deity (vital power).

Hence there is this Mantra : In ancient times fire and other gods as well as speech, etc., in the body observed the vow of air and the vital power. Externally the sun rises from air and internally from the vital power in the body as the eye. It sets in the air in the evening and when a man goes to sleep.[1] The vow is observed by the gods now and will be observed in future by them. They follow now and will follow unbroken afterwards. Therefore a person should follow a single observance, a single vow—perform respiration and excretion, lest the evil of death should seize him in the form of fatigue. And if he takes up the vow of the vital force, he should try it to the last. By this vow he attains union with the vital force (whose cosmic form is Hiranyagarbha) or gets existence in the same world with this deity.

[NOTES—1. When one sleeps, his speech, eye, etc., are all merged in the vital power and when one awakes, these again arise from it.]

CHAPTER ONE: SECTION SIX

त्रयं वा इदं नाम रूपं कर्म तेषां नाम्नां वागित्येतदेषा-मुक्थमथो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषाꣳ सामैतद्धि सर्वैर्नामभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि नामानि बिभर्ति ॥१॥

वै Verily इदम् this (universe) त्रयम् (is of) the three a triad—नाम name रूपम् form कर्म work, action. तेषाम् of those एषाम् these नाम्नाम् names एतत् this वाक् speech, sound in general. उक्थम् इति (is) the Uktha, cause, foundation हि for सर्वाणि all नामानि names particular sounds उत्तिष्ठति spring forth, rise अतः from it. एतत् It (is) एषाम् their साम Sāman, sameness, common feature हि for एतत् it (is) समम् common, general सर्वैः to all नामभिः names; एतत् it (is) एषाम् their ब्रह्म Brahman, Self, हि for एतत् it बिभर्ति sustains, upholds सर्वाणि all नामानि names, particular sounds.

Verily this Universe is made up of a triad: name, form and work—all non-self [1]. Sound in general is the foundation of those names set forth before. For all particular names, (such as Yajnadatta and Devadatta) rise from it like particles of salt from the salt rock. It is their sameness, for it is same to all names which are nothing but its own particular forms. It is their Self, for it upholds all names by giving them reality.

[NOTES—1. One should be averse to not-self—this Universe of name, form and action; and turn his gaze inward and

see the inner Self. This is the import of this section. One whose mind is not averse to this not-self cannot have the inclination to meditate on the self. For the two tendencies of mind, one going outward and to the not-self and the other inclined to the inner self, are contradictory.]

अथ रूपाणां चक्षुरित्येतदेषामुक्थमतो हि सर्वाणि रूपाण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वै रूपैः सममेतदेषां ब्रह्मैतद्धि सर्वाणि रूपाणि बिभर्ति ॥ २ ॥

अथ Now रूपाणाम् of forms (black, white etc) चक्षुः the eye, form in general, visible objects, इति एतत् it उक्थम् (is) the Uktha, source, material एषाम् of them, हि for अतः from it उत्तिष्ठन्ति spring forth, rise सर्वाणि all रूपाणि (particular) forms. एतत् It (is) एषाम् their साम (is) Saman, sameness हि for एतत् it समम् common सर्वैः to all रूपैः forms ; एतत् it (is) एषाम् their ब्रह्म Brahman, Self ; हि for एतत् it बिभर्ति supports, sustains सर्वाणि all रूपाणि (particular) forms.

Now of forms, white, black, etc. Form in general is the cause of all particular forms, for all kinds of forms visible to the eye are born of it. It is their sameness. For it is the same to all particular forms. It is their self, for it upholds all kinds of forms.

अथ कर्मणामात्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि कर्माणि बिभर्ति तदेतत् त्रयꣳ सदेकमयमात्माऽऽत्मो एकः

सन्नेतत्त्रयं तदेतदमृतं सत्येन च्छन्नं प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति प्रथमोऽध्यायः ॥ १ ॥

अथ Now एषाम् of these कर्मणाम् actions एतत् this आत्मा body, activity in general उक्थम् इति (is) Uktha, foundation, source, हि for सर्वाणि all कर्माणि (particular) actions उत्तिष्ठन्ति spring forth, rise अतः from it; एतत् it (is) एषाम् their साम Saman, sameness, हि for एतत् it समम् (is) common, same, सर्वैः to all कर्मभिः (particular) actions एतत् it (is) एषाम् their ब्रह्म Brahman, Self हि for एतत् it बिभर्ति sustains, upholds सर्वाणि all कर्माणि (particular) actions. तत् That एतत् this त्रयम् trial सत् being एकम् one अयम् this आत्मा body, उ again आत्मा the body सन् being एकः one (is) एतत् this त्रयम् triad; तत् That एतत् this अमृतम् deathless one छन्नम् (is) hidden, covered सत्येन by Satya; वै verily प्राणः life, the subtle body consisting of organs (is) अमृतम् immortal नाम-रूपे the name and form (are) सत्यम् Satya, gross body, five elements ताभ्याम् by both अयम् this प्राणः life, subtle body, छन्नम् (is) covered, concealed.

Now activity in general having its seat in the body is the source of all particular actions. For all such actions rise from it. It is their sameness; for it is same to all particular actions. It is their self; for it upholds all particular actions. These three, name, form and action (like three sticks supporting one another) are one—this body and

this body alone. Although one it is these three. The deathless one is hidden by satya (gross body), the subtle body is the deathless one [1]; and name and form represented by gross body are satya [2]; so this subtle body [3] is hidden by them.

[NOTES—1. Subtle body survives the gross body, and is immortal in the sense that it is destroyed only by the knowledge of Brahman.—Nityananda.

2. Satya literally means truth. But it is used here in a technical sense. Anandagiri and Nityananda explain the word as five elements—earth, water, air, fire and sky—of which the body is composed. Sureswara in his Vartika and Vidyaranya in his 'Vartikasara' and Maheswara in his Tika on 'Vartikasara' make these unanimous observations on this word: "Satya is what is called cosmic gross body that envelopes Hiranyagarbha or cosmic (collective) subtle body (consisting of seventeen instruments, five sense-organs, five organs of action, five vital forces, mind and intellect), which again covers the innermost (Supreme) Self.

3. Subtle body supports the gross body as the pillars support a house from within.—Vidyaranya.]

CHAPTER TWO : SECTION ONE

ॐ दृप्तबालाकिर्हानूचानो गार्ग्य आस स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनक इति वै जना धावन्तीति ॥ १ ॥

ॐ Om आस ह there was गार्ग्यः descendant of Gargya family दृप्त-बालाकिः the proud son of Balaki अनूचानः a skilled expounder, an eloquent speaker (of the Vedas). सः ह He उवाच said अजातशत्रुं to Ajatshatru काश्यम् King of Kashi (Benares) ब्रवाणि इति (I) will tell (teach) ते you ब्रह्म about Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said एतस्यां for this वाचि speech, statement दद्मे (I) give, offer (you) सहस्रं a thousand (cows) वै verily जनाः people धावन्ति run, rush जनकः जनकः इति (saying) 'Janak' 'Janak.'

[Knowledge of Brahman is greatly abstruse. To facilitate understanding it is presented here in the form of the following story. The story also teaches necessary rules of conduct between the teacher and the taught. If that condition is fulfilled, understanding of truth becomes possible. It is shown therein that understanding is impossible by mere arguments or logic-chopping. Faith is a great factor in the realisation of truth as evidenced in the story.]

Om. There was an eloquent expounder of the Vedas in the past. He was the proud son of Balākā and a descendant of Garga. He told Ajatshatru, King of Benares, that he would teach him about Brahman. For that kind statement Ajatshatru offered him a thousand cows. It is well known that people who want to hear or speak about Brahman run to Janaka, saying "he is benevolent, and he likes to hear about Brahman".

स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥ २ ॥

सः ह That गार्ग्यः Gargya, a descendant from Gargya family उवाच said असौ that पुरुषः being यः who (is) एव indeed आदित्ये in the sun अहम् I उपासे meditate on, look upon एतम् him एव only ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru मा not संवदिष्ठाः talk, speak एतस्मिन् about him वै verily अहम् I उपासे इति meditate, look एतम् upon it अतिष्ठाः (as) all-surpassing, supreme मूर्धा the head सर्वेषां of all भूतानां beings राजा इति (as) King endowed with resplendence सः ह he यः ह who उपास्ते meditates—upon, adores एतम् him एतम् as such भवति is, becomes अतिष्ठाः all-surpassing, supreme मूर्धा the head सर्वेषां of all भूतानां beings राजा (and) King, resplendent.

The descendant of Garga family said—'I adore as Brahman that Being who is identified with the sun and entering the body through the eye resides in the heart as ego[1].' Ajatshatru replied—"Please do not speak to me about him as Brahman. Verily I adore him as the Supreme One. He is the head of all beings and is endowed with resplendence. He who adores him as such becomes[2] supreme and the head of all beings and resplendent."

[NOTES—1. The agent and experiencer in these aggregate of body and organs.

2. Shatapath Brahmana (10. 5. 2. 20) rightly says: 'One becomes exactly as one meditates upon Him'.]

स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा बृहन्पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति नास्यान्नं क्षीयते ॥ ३ ॥

सः ह That गार्ग्यः Gargya उवाच said असौ that पुरुषः being यः who (is) एव indeed चन्द्रे in the moon अहम् I उपासे meditate upon, adore एतम् him ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him. वै Verily अहम् I उपासे इति meditate एतम् upon him बृहत् (as) the great पाण्डरवासाः white-robed, clad in white raiment राजा इति King, radiant सोमः Soma. सः He यः who उपास्ते meditates upon, adores, एतम् him एवम् as such अहः अहः day by day भवति ह gets (sufficient soma) सुतः poured out प्रसुतः pressed, poured forth one sacrifices); अस्य his अन्नः food न not क्षीयते fails, gets short.

Gargya said—"That Being who is identified with the moon and is also in the mind I adore as Brahman." At this, Ajatshatru requested him not to speak about him as Brahman and added, "I adore him as the great white-clad[1] radiant Soma. He who adores him with the above-mentioned

attributes gets sufficient soma in sacrifices. He is never short of food as he meditates upon Brahman as consisting of food."

[NOTES—1. Because the vital power which is identified with the moon has got an aqueous body.]

स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठास्तेजस्वीति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वी ह भवति च तेजस्विनी हास्य प्रजा भवति ॥ ४ ॥

सः ह That गार्ग्यः Gargya उवाच said असौ this पुरुषः being यः who (is) एव indeed विद्युति in the lightning अहम् I उपासे meditate एतम् upon him ब्रह्म इति (as) Brahmin एव verily. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him. अहम् I वै verily उपासे meditate एतम् upon him तेजस्वी इति (as) luminous, powerful. सः He यः who उपास्ते meditates एतम् upon, him (that being) एवम् as such ह indeed भवति is, becomes तेजस्वी luminous, powerful. अस्य His प्रजा progeney ह indeed भवति becomes तेजस्विनी powerful.

Gārgya said—"I adore as Brahman that Being who is identified with the lightning and is in the skin and the heart." Ajatsatru said—"Do not speak to me about him as Brahman". Verily I adore him as luminous. He who adores that Being

with the above-mentioned attribute becomes luminous indeed. The result of the meditation reaches his progeny as well.

स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः पूर्णमप्रवर्तीति वा अहमेतमुपास इति स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ ५ ॥

सः ह That गार्ग्यः Gargya उवाच said अयम् this पुरुषः being यः who एव indeed आकाशे (is) in the ether. अहम् I उपासे meditate, adore एतम् upon him एव indeed ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवादिष्ठाः talk, speak एतस्मिन् about him, अहम् I वै verily उपासे meditate एतम् इति upon him (that being) पूर्णम् (as) full अप्रवर्ति इति (as) unmoving, immobile. सः He यः who उपास्ते meditates एवम् upon it एवम् as such पूर्यति is full एव indeed प्रजया of progeny पशुभिः of cattle. अस्य His प्रजा progeny न not उद्वर्तते ceases, is extinct अस्मात् from this लोकात् world.

Gārgya said—"I adore that Being as Brahman who is identified with the ether enclosed by the heart." Ajatshatru said—"Please do not speak to me about him as Brahman. Verily I adore that Being as full and immobile. He who adores that Being with these attributes becomes full of

progeny and cattle and the continuity of his line is preserved in this world."

स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ ६ ॥

सः ह That गार्ग्यः Gargya उवाच said अयं this पुरुषः being यः who एव indeed वायौ (is) in the air अहम् I उपासे meditate upon, adore एव verily एतम् him ब्रह्म इति (as) Brahman. सः ह That अजातशत्रु Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him अहम् I वै verily उपासे meditate upon, adore एतम् इति him इन्द्रः (as) the lord वैकुण्ठः (as) the irreisstible अपराजिता (as) the unvanquished, undefeated सेना इति Army. सः He यः who उपास्ते Meditates एतम् upon him एवं thus, as such ह ever भवति becomes जिष्णुः Victorious, अपराजिष्णुः unconquerable, invincible अन्यतस्त्यजायी conquer or of enemies.

Gārgya said—'This Being who is identified with the air and is in the vital power and the heart I adore as Brahman.' Ajatshatru said—Please do not speak to me about him as Brahman. Verily I adore him as the Lord, the irresistible, the undefeated army [1]. He who adores that Being with these attributes, ever becomes victorious and unconquerable as well as the conqueror of his enemies.'

[NOTES—1. Because Maruts who are the air-gods are a group.]

स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा विषासहिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते विषासहिर्ह भवति विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

सः ह That गार्ग्यः Gargya उवाच said अयम् this पुरुषः Being यः who (is) एव indeed अग्नौ in the fire अहम् I उपासे meditate upon, adore एवम् him एव verily ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवादिष्ठाः talk, speak एतस्मिन् about him. अहम् I उपासे इति meditate वै verily एतम् upon him (that being) विषासहिः इति (as) tolerant, forbearing. सः He यः who उपास्ते meditates upon, adores एतम् him एव indeed भवति becomes ह ever विषासहिः tolerant, forbearing अस्य this प्रजा progeny ह too भवति becomes विसापहिः forbearing, tolerant.

Gārgya said—"This Being who is identified with fire and is in the speech and the heart I adore as Brahman." Ajatshatru said—"Please do not speak to me about him as Brahman. Verily I adore him as tolerant. He who adores him with these attributes becomes tolerant and his progeny too becomes tolerant."

स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः प्रतिरूप इति वा

अहमेतमुपास इति स य एतमेवमुपास्ते प्रतिरूपꣳ हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥ ८ ॥

सः ह That गार्ग्यः Gargya उवाच said अयम् this पुरुषः being यः who (is) एव indeed अप्सु in the water अहम् I उपासे meditate upon, adore एतम् him एव indeed ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him. अहम् I वै verily उपासे meditate upon, adore एतम् him प्रतिरूपः इति (as) agreeable, not contrary. सः He यः who उपास्ते meditates upon, adores एतम् him एवम् as such अप्रतिरूपम् not adverse, not contrary (ones) अथ उ also अस्मात् from him प्रतिरूपः the agreeable (children) जायते are born.

Gārgya said—"This Being who is identified with the water and is in the seed and the heart I adore as Brahman." Ajatshatru said—"Please do not speak to me about him as Brahman. Verily I adore him as not contrary to the Shrutis and Smritis. He who adores him with these attributes only agreeable things come to him, and not adverse ones. From him are born children who obey the scriptures."

स होवाच गार्ग्यो य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा रोचिष्णुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते रोचिष्णुर्ह भवति

रोचिष्णुर्हास्य प्रजा भवत्यथो यैः संनिगच्छति सर्वांस्तानति-
रोचते ॥ ९ ॥

सः ह That गार्ग्यः Gargya उवाच said अयम् this पुरुषः being यः who (is) एव indeed आदर्शे in the looking glass अहम् I उपासे meditate upon, adore एतम् him एव indeed ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him. वै verily अहम् I उपासे इति meditate upon, adore एतम् him रोचिष्णुः (as) shining, bright. सः He यः who उपास्ते meditate एतम् upon him एवम् as such ह indeed भवति becomes रोचिष्णुः shining, bright अथ उ also सन्निगच्छति (he) out shines सर्वान् all तान् those यैः with whom अतिरोचते (he) comes in contact.

Gārgya said—"This Being who is identified with the looking-glass and other shining objects (such as sword) and the intellect, I adore as Brahman." Ajatshatru said—"Please do not speak to me about him as Brahman. Verily I adore him as naturally bright. He who adores that Being with these attributes becomes bright and his progeny too becomes bright. He outshines all those whom he contacts."

स होवाच गार्ग्यो य एवायं यन्तं पश्चाच्छब्दोऽनुदेत्येत-
मेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा

असुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वᳪ᳭
हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्प्राणो जहाति ॥ १० ॥

सः ह That गार्ग्यः Gargya उवाच said अयं this शब्दः sound यः which एव indeed पश्चात् behind यन्तं a going man अनूदेति follows, issues एतम् upon it एत verily अहम् I उपासे meditate upon, adore ब्रह्मइति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवादिष्ठाः talk, speak एतस्मिन् about him वै verily. अहम् I उपासे meditate एतम् इति upon it असुः इति (as) life. सः He यः who उपास्ते meditates upon, adores एतम् it एवम् thus, as such अस्मिन् in this लोके world (reaches) एव ह indeed सर्वम् full आयुः इति term of life प्राणः life न not जहाति leaves, depart from एनम् him पुरा before the complete कालात् time, true.

Gārgya said—"This sound which follows a going man, I adore as Brahman." Ajatshatru said—"Please do not speak to me about him as Brahman. Verily I adore him as life." He who adores him with this attribute reaches, in this world, full age as acquired through his past work, and even though troubled by disease, life does not leave[1] him before the completion of the full age measured by his past work.

[NOTES—1. He does not die a premature death.]

स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मो-
पास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा द्वितीयोऽनपग

इति वा अहमेतमुपास इति स य एतमेवमुपास्ते द्वितीयवान्ह भवति नास्माद्गणश्छिद्यते ॥ ११ ॥

सः ह That गार्ग्यः Gargya उवाच said : अयं this पुरुषः being यः who (is) एव indeed दिक्षु in the directions एतम् upon it एव verily अहम् I उपासे meditate ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him. वै Verily अहम् I उपासे इति meditate upon adore एतम् him द्वितीयः (as) second अनपगः इति non-separating, being attended. सः He यः who उपास्ते meditates upon, adore एतम् if (that being) एवम् as such भवति ह becomes द्वितीयवान् attended with a second. अस्मात् From him गणः the party, followers न not छिद्यते departs, is separated.

Gārgya said—"This Being[1] who is identified with the directions and is in the ear and the heart I adore as Brahman." Ajatshatru said—"Please do not speak to me about him as Brahman. I adore him as second and as non-separating. He who adores that Being with these attributes is always attended by friends and is never deserted by his followers.

[NOTES—1. The presiding deities of the directions are the Ashwins, the twin gods who are never separated from each other.]

स होवाच गार्ग्यो य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा मृत्युरिति

वा ऽहमेतमुपास इति स य एतमेवमुपास्ते सर्वं ँ हैवास्मिँल्लोक आयुरेति नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

सः ह That गार्ग्यः Gargya उवाच said अयं this पुरुषः being यः who एव indeed छायामयः (is) in the shadow, in the external darkness अहम् I उपासे meditate एतम् upon him एव indeed ब्रह्म इति (as) Brahman. सः ह That अजातशत्रुः Ajatshatru उवाच said मा not मा not संवदिष्ठाः talk, speak एतस्मिन् about him, वै Verily अहम् I उपासे इति meditate upon, adore एतम् him मृत्युः इति (as) death. सः He यः who उपास्ते meditates upon, adores एतम् him एवम् as such अस्मिन् ह in this लोके world (reaches) सर्वं एव full आयुः इति age. मृत्युः Death न not आगच्छति approaches, overtakes एनम् him पुरा कालात् before the full age.

Gārgya said—" This Being who is identified with the external darkness and is in the heart, I adore him as Brahman." Ajatshatru said—" Please do not speak to me about him as Brahman. Verily I adore him as death." He who adores him with this attribute reaches full age in this world and death does not approach him till the end of that term.

स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा आत्मन्वीति वा अहमेतमुपास इति स य एतमेवमुपास्त आत्मन्वी ह भवत्यात्मन्विनी हास्य प्रजा भवति स ह तूष्णीमास गार्ग्यः ॥१३॥

सः ह That गार्ग्यः Gargya उवाच said अयम् this पुरुषः being यः who (is) एव indeed आत्मनि in the self (Hiranyagarbha) अहम् I उपासे meditate upon, adore एतम् him एव verily ब्रह्म इति (as) Brahman. सः ह That आजातशत्रुः Ajatshatru उवाच said मा not मा not संवादिष्ठाः talk, speak एतस्मिन् about him. वै Verily अहम् I उपासे इति meditate एतम् upon him आत्मन्वी इति (as) Self-possessed. सः He यः who उपास्ते meditates, एतम् upon him (that being) एवम् as such भवति ह becomes आत्मन्वी Self-possessed. अस्य This प्रजा progeny भवति becomes आत्मन्वी Self-possessed. सः ह that गार्ग्यः Gargya आस became तुष्णीम् silent.

Gārgya said—"This being who is identified with Hiranyagarbha and the intellect, I adore as Brahman." Ajatshatru said—"Please do not speak to me about him as Brahman. I adore him as self-possessed. He who adores him with this attribute becomes self-possessed. The result of his meditation reaches him and is extended to his progeny also. When his knowledge of Brahman was exhausted, Gārgya became silent with his head bent down."

स होवाचाजातशत्रुरेतावन्नू३ इत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्य उप त्वा यानीति ॥ १४ ॥

सः ह That अजातशत्रुः Ajatshatru उवाच said एतावत् नु त इति (Is) this all? (The other said) एतावत् ह इति this (is) all.

एतावता By this much भवति (Brahman) is न not विदितं इति known. सः ह That गार्ग्य Gargya उवाच said उप+यानि (I) approach इतित्वा you (as a student).

Ajatshatru said—'Is this all the knowledge of Brahman you have?' The other replied: 'This is all.' Ajatshatru said—'Brahman is not known by this much[1] knowledge.' Gārgya said—'Let me approach you as a student for the knowledge still to be attained.'

[NOTES—1. For this is the knowledge of conditioned Brahman. The knowledge of unconditioned Brahman realised by Ajatshatru still remains to be known. The knowledge of the conditioned Brahman leads to the knowledge of the supreme Brahman.]

स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति तं पाणावादायोत्तस्थौ तौ ह पुरुषꣳ सुप्तमाजग्मतुस्तमेतैर्नामभिरामन्त्रयांचक्रे बृहन्पाण्डरवासः सोम राजन्निति स नोत्तस्थौ तं पाणिनाऽऽपेषं बोधयांचकार स होत्तस्थौ ॥ १५ ॥

सः ह That अजातशत्रुः Ajatshatru उवाच said एतद् it (is) प्रतिलोमं च contrary to usage, against custom यत् ब्राह्मण a Brahman उपेयात् should approach क्षत्रियं a Kshatriya (their king) वक्ष्यति (he) will tell (teach) मे me ब्रह्म इति about Brahman. एव However वि ज्ञपयिष्यामि (I) will instruct

will enlighten त्वा इति you. उत्तस्थौ (He) rose आदाय taking तम् him (Gargya) पाणौ by the hands. तौ They both आजग्मतुः ह came सुप्तम् to a sleeping पुरुषम् man. एतैः By these नामभिः names आमन्त्रयांचक्रे (Ajatshatru) addressed तम् him बृहत् Great पाण्डरवासः White-robed. राजन् Radiant सोम इति Soma. सः He उत्तस्थौ got up न not बोधयांचकार (the king) roused तम् him आपेषम् by pushing (him) पाणिना by the hands. सः He उत्तस्थौ ह got up, awoke.

Ajatshatru said—"It is against custom[1] that a Brāhman should approach a Kshatriya, thinking, 'He will teach me about Brahman.' I will, however, enlighten you about true Brahman." Seeing Gārgya abashed, the king took him up by the hand to set him at ease, and rose. They both (Gārgya and Ajatshatru) came to a sleeping man at a certain place. Ajatshatru addressed him by these names—"Great, Whiterobed, Radiant, Soma?" Even though thus addressed the sleeping man did not get up. The king pushed him by his hands and roused him. Then he awoke.

[NOTES—1. It is prohibited in the scriptures that lay down rules of conduct.]

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैष तदाऽभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ॥ १६ ॥

सः ह That अजातशत्रुः Ajatshatru उवाच said यत्र when एतत् that एषः this पुरुषः* self यः who एषः this (is) विज्ञानमयः full of consciousness, identified with the intellect अभूत् was सुप्तः asleep क्व where अभूत् was, went एषः this तत् that कुतः whence आगात् (it) come एतत् इति it. गार्ग्यः Gargya मेने ह was aware of, knew न not तत् उ that.

Ajatshatru said—"When this self[1] was identified with the intellect and got asleep,[2] where did it go in sleep? Whence it came after sleep?" Gārgya was not aware of that.

[NOTES—1. Self is not a modification of, but full of, the consciousness. Consciousness is that which is perceived in the intellect, which is perceived through it and which perceives through it.

2. The self in profound sleep, does not perceive anything whatsoever like pleasure and so forth which are caused by the past work. In the waking state too it is not effected in reality by them. Therefore it is proved that self is non-attached.]

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग्गृहीतं चक्षुर्गृहीतꣳ श्रोत्रं गृहीतं मनः ॥ १७ ॥

* The self dwells in the intellect as a man lives in a city (Puri). So it is called Purusha.

सः ह That अजातशत्रुः Ajatshatru उवाच said यत्र when एतत् that एषः this पुरुषः being यः who (is) विज्ञानमयः full of consciousness, associated with mind तत् it आदाय taking away, absorbing विज्ञानम् consciousness, functions, capacity to perceive एषाम् of these प्राणानाम् organs विज्ञानेन by its consciousness, instrument of knowledge, mind शेते lies अस्मिन् in that आकाशे sky, Supreme Self यः which एषः this (is) अन्तः inside हृदये the heart यदा when एतत् this पुरुषः being, Self, गृह्णाति takes, absorbs तानि them अथ ह then नाम (it is) called स्वपिति Swapiti (asleep). तत् Then एव indeed प्राणः the smell भवति is गृहीतः withdrawn, absorbed वाक् the organ of speech गृहीतं (is) absorbed, withdrawn, चक्षुः the eye गृहीता (is) absorbed, withdrawn, श्रोत्रम् the ear गृहीतम् (is) absorbed, withdrawn, मनः the mind गृहीतम् (is) absorbed, withdrawn.

In order to convey his intended meaning Ajatashatru said—" When the self is identified with intellect and gets asleep, it takes away by the mind at the time the capacity of the organs to perceive and lies in the supreme self that dwells in the heart. When the self takes away the functions of the organs, it is called asleep.[1] During sleep the smell is withdrawn, the organ of speech is withdrawn, the eye is withdrawn, the ear is withdrawn, and the mind is also withdrawn.

[NOTES—1. In deep sleep the self gives up its differentiated forms and remains in its undifferentiated form. It then rests in its own absolute nature.]

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकास्तदुतेव महा-
राजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा
महाराजो जानपदान्गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष
एतत्प्राणान्गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

यत्र When सः it (individual Self) एतत् this चरति moves, remains स्वप्न्यया in dream ते ह these, the following अस्य (are) its लोकाः worlds, achievements, results of past work तत् it उत then इव as it were, apparently भवति becomes महाराजः Suzerain, Emperor, महाब्राह्मणः a noble Brahman उत indeed इव as it were, apparently यथा as सः that महाराजः Suzerain, Emperor, परिवर्तेत goes about, moves about यथाकामम् as he pleases, freely स्वे in his own जनपदे territory गृहीत्वा taking withdrawing जानपदान् (his) citizens एवम् thus एव indeed एषः it (the Self) एतत् this, (here) thus गृहीत्वा taking, withdrawing प्राणान् the organs परिवर्तेत goes about, moves about यथाकामम् as it pleases, freely स्वे in its own शरीरे body.

When the self thus moves in dream which is a kind of perception, the following are the results of its past work. Apparently[1], not actually, it then becomes a suzerain, or a noble Brahman, or obtains high or low positions such as that of a god or an animal. As a suzerain takes his citizens, retinue and others who minister to his comforts and goes about freely in his own territory, so does the individual self withdraws the organs from the

places they occupy in the waking state and goes[2] about freely in its own body and not outside.

[NOTES—1. Self's becomings are apparent, because they are contradicted by waking state. The self has an unattached nature and is not connected in dream with grief, delusion, etc. The dream world is nothing but a reflection of this world perceived in the waking state. The dream experiences are therefore false. Likewise the waking experiences are also false and are super-impositions of ignorance.

2. The self in dream experiences impressions that correspond to things perceived previously. Therefore in dream, worlds that never exist are falsely superimposed as being a part of the self. It is to be known from this that the worlds experienced in the waking state also are such. Hence it goes without saying that the self is pure and is never connected with action, its factors and its results in dream.]

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा कुमारो वा महाराजो वा महाब्राह्मणो वाऽतिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते ॥१९॥

अथ Again यदा when भवति (the Self) becomes सुषुप्तः perfectly asleep, यदा when, वेद knows न not कस्यचन anything प्रत्यवसृप्य coming back, returning ताभिः alone there द्वासप्तति- seventy-two सहस्राणि thousand नाड्यः nerves नाम called हिता Hita अभिप्रतिष्ठन्ते (which) extend branch off पुरीततम् to the pericardium (the whole body) हृदयात् from the heart शेते

(and) remains पुरीतति in the body यथा as कुमारः वा a baby वा or महाराजः a Suzerain वा or महाब्राह्मणः a noble Brahmin गत्वा going, enjoying अतिघ्नीम् an acme, a degree आनन्दस्य of bliss शयीत lies, lives एवम् so एषः this एव indeed एतत् this (here) thus शेते remains.

Again when the individual self becomes perfectly asleep[1] it has no particular[2] consciousness. From that state it returns to the waking along the seventy-two thousand nerves called Hita, which branch off from the heart[3] and cover the whole body like the veins of an Aswattha leaf. In waking it remains in the body uniformly pervading it as a fire does a heated lump of iron. As a baby, or a suzerain whose subjects are entirely obedient, or a noble Brahman who is exceedingly mature in erudition and modesty and enjoys a degree of bliss, that blots out all misery entirely, so does the self remain in its own nature beyond all attributes during the profound sleep.

[NOTES—1. Even when it dreams, it remains pure as in the deep sleep.

2. In profound sleep the self remains in its natural state of perfect purity. Then it gives up like water the impurity due to contact with other things.

3. It is a lotus-shaped lump of flesh and the seat of the intellect, which is the internal organ and director of all external organs. The intellect which abides in the heart in

the waking state extends along those nerves interwoven like a fish-net. The individual self pervades the intellect with a reflection of its own manifested consciousness. And when the intellect contracts, the self also contracts. That is the sleep state of the individual self. And when it perceives the expansion of the intellect, it is waking experience. The self follows the nature of the intellect, just as a reflection of the moon follows the nature of water.]

स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाऽग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

यथा As सः that ऊर्णनाभिः spider उच्चरेत् moves, comes out तन्तुना along the thread यथा as अग्नेः from a fire क्षुद्राः little, tiny विस्फुलिङ्गाः specks, sparks व्युच्चरन्ति fly, come forth एव just एवम् so अस्मात् from this आत्मनः self व्युच्चरन्ति emanate, proceeds सर्वे all प्राणाः organs, सर्वे all लोकाः worlds सर्वे all देवाः Gods, सर्वाणि (and) all भूतानि beings. तस्य Its उपनिषद् secret name (is) सत्यम् इति Truth सत्यस्य of truth. वै Verily प्राणाः the vital powers (are) सत्यम् truth. एषः It (is) सत्यम् the truth तेषाम् of them.

As in this world a spider comes out along the thread it produces and as from one homogeneous fire, little specks[1] come forth in different ways or numbers, just so from this self before it wakes up,

proceeds[2] all organs, all worlds (such as earth), all gods (such as fire who presides over all organs and worlds) and all living beings from Hiranyagarbha down to a clump of grass. The secret name of the self is Truth of truth. The vital power is truth and the self is the Truth of the vital power.

[NOTES—1. This does not mean a change or a modification of the supreme self. The identity of the individual and the supreme self is taught in all the Upanishads. Then with the help of examples and arguments this truth which is the highest of all is established. The Vedantic teachers narrate the following parable to bring out the great truth : A certain prince was given up by his parents in childhood. The child was picked up and brought up by a fowler. Being ignorant of his royal lineage, the child thought himself to be a fowler and pursued the fowler's profession, not that of a prince as he would if he knew himself to be such. When however a very kind man who knew his princely descent and capacity told him who he was and that by some chance he came to live in a fowler's family, he gave up the false notion and took up the duties of a prince and followed the ways of his forefathers. Similarly this individual self which is of the same nature as the supreme self being separated from it like a spark of fire, has penetrated this wilderness of the body, organs, etc. Although it is in reality transcendent, it puts on the relative attributes of the latter and thinks itself to be the aggregate of body and organs, to be lean or stout, happy or miserable, on account of its forgetfulness of its real nature. But when the teacher enlightens him about his real

transcendent nature, then it discards the pursuit of three-fold desire and realises that it is the Brahman.

2. Taittiriya Āranyaka (3. 12. 7.) says that the wise one projects all forms and then names them and goes on uttering those names.]

CHAPTER TWO: SECTION TWO

यो ह वै शिशुꣳ साधानꣳ सप्रत्याधानꣳ सस्थूणꣳ सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि। अयं वाव शिशुर्योऽयं मध्यमः प्राणस्तस्येदमेवाऽऽधानमिदं प्रत्याधानं प्राणः स्थूणाऽन्नं दाम ॥ १ ॥

वै ह Verily यः who वेद knows शिशुम् the babe, the calf स+आधानम् with abode स+प्रत्याधानम् with special resort स+स्थूणाम् with post स+दामम् with rope, with tether ह indeed अवरुणद्धि keeps off, kills सप्त seven द्विषतः envious, भ्रातृव्यान् relatives, kinsman. अयम् This प्राणः vital power यः who (is) मध्यम् in the body वाव indeed (is) अयम् this शिशुः babe, calf. तस्य Its अवधानम् abode एव indeed इदम् (is) this (body). प्रत्याधानम् Special resort (is) इदम् this (head), प्राणः strength, power (born of food and drink) स्थूणा post अन्नम् food दाम tether, rope.

Verily he who knows the babe with its abode, special resort, host, and rope keeps off his seven relatives[1] who envy him. Indeed the vital power

which in its five-fold form as the subtle body is like a babe and this body which is an effect is its abode; the head is its special resort; the power that comes out of food and drink is its post and food[2] is its rope.

[NOTES—1. Of the two kinds of relatives the envious and the friendly, the former is meant here. The seven sense organs such as the two eyes, two ears, two nostrils and the mouth which are channels of perception are situated in the head. The attachments to sense-objects which they cause are called relatives. Because they turn the vision of the person outward to the sense-objects and thus hinder him from perceiving the inner-self, they are called envious relatives.

2. The food that is eaten is converted into three forms. The grossest form is execrated from the body and absorbed into the earth. The intermediate form which is chyle passes through the stages of blood, etc. and sustains the gross body composed of seven ingredients such as, skin, blood, flesh, fat, marrow, bone and semen. The body is the product of food. In the absence of food it decays and dies. The finest form of food called nectar and highly powerful goes past the navel to the heart and penetrates the seventy-two thousand nerves that radiate from there, generates power which is here designated as 'post', and thereby helps the subtle body which is the aggregate of the inner organs and is here called the 'babe' to live in the body. Therefore food is the connecting link between the vital force and the body like a calf's tether with a loop at either end.]

तमेताः सप्ताक्षितय उपतिष्ठन्ते तद्या इमा अक्षन्लोहिन्यो राजयस्ताभिरेनꣳ रुद्रोऽन्वायत्तोऽथ या अक्षन्नापस्ताभिः पर्जन्यो या कनीनका तयाऽऽदित्यो यत्कृष्णं तेनाग्निर्यच्छुक्लं तेनेन्द्रोऽधरयैनं वर्तन्या पृथिव्यन्वायत्ता द्यौरुत्तरया नास्यान्नं क्षीयते य एवं वेद ॥ २ ॥

एताः These सप्त seven अक्षितयः imperishable gods, mantras instrument to prayer उपतिष्ठन्ते worship, pray तम् it (vital power). इमाः These लोहिन्यः pink, red राजयः lines याः which (are) तत् in that अक्षन् eye, ताभिः through them रुद्रः Rudra अन्वायत्तः attends, clings to एनम् it. अथ And आपः the water याः which (is) अक्षन् in the eye ताभिः through them पर्जन्यः Parjanya या which (is) कनीनका pupil (of the eye) तया through that आदित्यः Sun यत् which (is) कृष्णम् dark (iris) तेन by that अग्निः fire यत् which (is) शुक्लं in white (eye ball) तेन through that इन्द्रः Indra अधरया through the lower वर्तन्या eye-lid पृथ्वी the earth अन्वायत्ता attends on, prays to एनम् it एवम् as such अस्य his अन्नम् food न not क्षीयन्ते be short, decrease.

These seven imperishable gods (*i.e.* mantras instrumental to prayer) worship the vital power that is tied to the body by food and resides in the eye. The familiar red lines in the eye as aids the god Rudra prays to it. Through the aid of the water that is in the eye and comes out when there is contact with smoke, etc. the god Parjanya prays to it. Through the pupil which has the power of

sight the god, sun prays to it. Through the dark iris the god fire prays to it. Through the white eye-ball the god Indra prays to it. Through the lower eyelids, the god earth prays to it. And through the upper eyelid the god heaven prays to it. He who knows that these seven gods which are the food of the vital power constantly pray to it never gets short of food as a result of that knowledge.

तदेष श्लोको भवति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम् । तस्याऽऽसत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदानेति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेतदाह तस्याऽऽसत ऋषयः सप्त तीर इति प्राणा वा ऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा संविदानेति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

तत् On this (subject) भवति (there) is एषः this श्लोकः mantra, verse चमसः (there is) a bowl, cup अर्वाग्बिलः having the mouth below. ऊर्ध्वबुध्नः bottom above तस्मिन् in that विश्वरूपम् manifold यशः Glory, knowledge निहितम् has been placed सप्त Seven ऋषयः sages आसते sit तस्य on its तीरे lip, side वाक् the organ of speech सम् विदाना communicating with, uttering ब्रह्मणा the Vedas अष्टमी इति (is) the eighth. चमसः The bowl, cup अर्वाग्बिलः having the mouth below, having the

bottom above, तत् that इदम् this (is) शिरः the head हि because एषः it (is) चमसः the bowl, cup अर्वाग्बिलः having the mouth below ऊर्ध्वबुध्नः having the bottom above. तस्मिन् In that विश्वरूपम् manifold यशः Glory, knowledge निहितम् इति has been put. वै Verily प्राणाः organs विश्वरूपम् manifold यशः Glory, knowledge एतत् this आह says, refers प्राणान् to organs. तस्य On its तीरे side, lip सप्त: Seven ऋषयः Sages आसते इति sit. वै Verily प्राणाः organs (are) ऋषयः the sages एतत् this आह says, refers प्राणान् organs. वाक् The organ of speech सम् विदाना इति communicating with, uttering ब्रह्मणा the Vedas हि because वाक् organ of speech अष्टमी (is) the eighth संवित्ते (and) communicates with, utters ब्रह्मणा the Vedas.

On this subject there is in the Atharva-Veda samhita (10. 8. 9) this mantra : There is a cup which has its mouth below and bottom above. Manifold knowledge has been placed in it. Seven sages (organs) sit by its side and the organ of speech which utters the Vedas is the eighth sage. 'The cup that has its mouth below and bottom above' is this head (of ours) which is shaped like a cup and has its opening below and bulges at the top. 'Manifold knowledge have been placed in it.' This refers to seven organs which are indeed the instruments, of perceiving sound, etc. 'Seven sages sit by its side' means that the seven organs are verily the sages. 'The organ of speech which utters, the Vedas' means that the organ of speech is the eighth[1] sage and utters the Vedas.

[NOTES—1. The tongue being both the organ of taste as well as the organ of speech count as two. In this passage it is described as the organ of speech and in the next as the organ of taste, the seventh sage.—Anandagiri.]

इमामेव गोतमभरद्वाजावयमेव गोतमोऽयं भरद्वाज इमावेव विश्वामित्रजमदग्नी अयमेव विश्वामित्रोऽयं जमदग्निरिमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपो वागेवात्रिर्वाचा ह्यन्नमद्यतेऽत्तिर्ह वै नामैतद्यदत्रिरिति सर्वस्यात्ता भवति सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

इमौ These two (ears) एव indeed गोतम-भरद्वाजौ (are) Gotama and Bharadwaja. अयम् This one (is) एव indeed गोतमः Gotam अयम् this (is) भरद्वाजः Bharadwaja. इमौ These two (eyes) एव indeed विश्वामित्रः जमदग्निः (are) Viswamitra and Jamadagni. अयम् This one (is) एव indeed विश्वामित्रः Viswamitra. अयम् This (is) जमदग्निः Jamadagni. इमौ These two (nostrils) एव indeed वशिष्ठ-कश्यपौ Vashistha and Kashyapa. अयम् this one (is) एव indeed वशिष्ठः Vashistha अयम् this (is) Kashyapa. वाक् The tongue (is) एव indeed अत्रिः Atri; हि because वाचा through the tongue अन्नम् the food अद्यते is eaten. वै indeed एतत् this, familiar नाम name अत्तिः ह Atti (is) यत् which (is) अत्रिः इति Atri. यः Who वेद knows (it) एवम् as such (described above) भवति becomes अत्ता the eater सर्वस्य of all (food). सर्वम् All, every thing भवति becomes अस्य his अन्नम् food.

These two ears are Gotama and Bharadwāja: The right one is Gotama and the left one is

Bharadwāja (or inversely). These two eyes are Viswāmitra and Jamadagni. The right one is Viswāmitra and the left one is Jamadagni (or inversely). These two nostrils are Vasistha and Kashyapa. This right one is Vasistha and this left one is Kashyapa (or inversely). The tongue is called Atri; because it eats food. Atri is only the familiar name 'Atti' on account of being the eater. He who knows the true nature of vital power as described above becomes the eater[1] of all kinds of food belonging to the vital power and every thing becomes[2] his food.

[NOTES—1. In the next world he becomes only the eater of all food and is never looked upon as food.

2. He becomes the vital power in the body and becomes only the eater of food and never is treated as food.]

CHAPTER TWO: SECTION THREE

द्वे वाव ब्राह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च ॥ १ ॥

वाव Indeed, emphatically ब्रह्मणः of Brahman (Supreme Self) द्वे two रूपे aspects, forms, (are there) एव indeed मूर्तम् च gross, च and अमूर्तम् subtle मर्त्यम् च mortal च and अमृतम् immortal, स्थितम् limited च and यत् unlimited, pervasive सत्

च defined, made conceivable च and तत् undefined, inconciev-able.

[Brahman has two aspects, the conditioned and the unconditioned. Conditioned Brahman is connected with body and organs and consists of actions and their factors and results, and admits of all kinds of association. But unconditioned Brahman is above duality and devoid of all limiting adjuncts and beyond the reach of even speech and mind. By the superimposition of these forms supreme Brahman becomes defined or made conceivable.]

Brahman indeed has only two aspects, gross and subtle, subject to destruction and immortal, limited and pervasive, conceivable and inconceivable.[1]

[NOTES—1. Which is undefined, *i.e.* only referred to distantly as something we know not what.]

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्चैतन्मर्त्यमेतत्स्थितमेतत्सत्त-
स्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य
एष तपति सतो ह्येष रसः ॥ २ ॥

एतत् This मूर्तम् च gross, compact, solid (form) तत् (is) that यत् which अन्यत् (is) other, different वायोः च than air च and अन्तरिक्षात् than the ether. एतत् This (triad of elements) मर्त्यम् (is) mortal, subject to destruction, एतत् this (is) स्थितम्

limited, एतत् this (is) सत् defined, made conceivable. एषः This रसः essence तस्य of that एतस्य this मूर्तस्य gross एतस्य of this मर्तस्य mortal, perishable. एतस्य of this स्थितस्य limited एतस्य of this स्थितस्य defined यः which एषः this (sun) तपति shines; हि because एषः this (is) रसः the essence सतः of the defined (three elements).

[The gross and the subtle have each four features. The four phases of the gross form is shown first.]

The gross form is that which is different from air and the ether, *i.e.*, earth, water and fire. This triad of elements is perishable. It is limited. It is defined. The shining sun which represents the cosmic body is the essence of the gross form which is perishable, limited[1] and defined; because it is the quintessence of the three elements.

[NOTES—1. Because it is related with some other object. As a jar when joined to a post or wall is checked by it, so is the limited form by other objects.]

अथामूर्तं वायुश्चान्तरिक्षं चैतदमृतमेतद्यदेतत्त्यं तस्यैतस्या-मूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषस्त्यस्य ह्येष रस इत्यधिदैवतम् ॥ ३ ॥

अथ Now अमूर्तम् the subtle (form) वायुः च air च and अन्तरिक्षम् the ether एतत् this (is) अमृतम् immortal, not subject to destruction. एतत् This (is) यत् unlimited, pervasive.

एतत् It (is) त्यत् undefined. एषः This (is) रसः essence तस्य of that एतस्य this अमूर्तस्य subtle, एतस्य of that अमृतस्य immortal एतस्य of that यतः unlimited, एतस्य of that त्यस्य undefined, that can only be indirectly described एषः this पुरुषः (is) being यः who (is) एतस्मिन् in this मण्डले Sun, हि because एषः this (is) रसः the essence तस्य of it. इति अधिदैवतम् (This is) with regard to the Gods.

Now the subtle form is being set forth. It is the air and the ether. The subtle form is immortal. It is pervasive. It is something that can only be indirectly described because it cannot be distinguished from others. The essence of the subtle, immortal, pervasive and undefined (that is, of the two subtle elements each having four attributes) is the being [1] that is in the sun; because that being is the essence of the undefined. This is with regard to the gods.

[NOTES—1. Being means here the cosmic subtle body of Hiranyagarbha. The seven beings such as the five sense-organs, the organ of speech and mind are made one in the subtle body. Shatapath Brahmana (6. 1. 1. 3) says: They made these seven beings into one in the subtle body.]

अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाश एतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यैतस्य मर्तस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः सतो ह्येष रसः ॥ ४ ॥

अथ Now अध्यात्मम् with regard to the body. मूर्तम् The gross (form) इदम् एव (is) but this यत् which (is) अन्यः other प्राणात् च than the (corporeal) air यः which (is) अयम् this आकाशः ether अन्तरात्मन् in the body. एतत् This (is) मर्त्यम् mortal एतत् it (is) स्थितम् limited. एतत् It (is) सत् defined. एषः This (is) रसः essence तस्य of that एतस्य this मूर्तस्य Gross एतस्य of this मर्त्यस्य mortal एतस्य of this स्थितस्य limited एतस्य of this सतः defined यत् which (is) चक्षुः the eye ; हि because एषः this (is) रसः the essence सतः of the defined.

Now the division of the gross and subtle with regard to the body is described. The gross form is, indeed, the three constituent elements of the body, other than the corporeal air and the ether. The subtle body is mortal. It is limited. It is defined. The eye[1] is the essence of the gross, mortal, limited and defined; for it is the essence of the defined (that is, the three gross materials that build up the body).

[NOTES—1. Because the eye lends importance to the three elements in the whole body, just as the sun does with regard to the gods. The three elements are also prior to the other two in point of time. In the Shatapath Brahmana (4. 2. 1. 28) it is rightly said that the eyes are formed first in the embryo.]

अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाश एतदमृतमेतद्यदे-
तत्त्यं तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो
योऽयं दक्षिणेऽक्षन्पुरुषस्त्यस्य ह्येष रसः ॥ ५ ॥

अथ Now अमूर्तम् the fine, the subtle (form). अयम् It (the fine form) प्राणः च is the (corporeal) air च and आकाशः the ether यः who (is) अन्तः-आत्मन् in the body. एतत् It (the fine) अमृतम् (is) immortal. एतत् It (is) यत् unlimited. एतत् It (is) त्यत् undefined. एषः This रसः essence तस्य of that एतस्य of that अमूर्तस्य subtle (form). एतस्य Of that अमृतस्य immortal एतस्य of that यतः unlimited एतस्य (and) of that त्यस्य undefined (being) यः who अयम् this पुरुषः being (is) दक्षिणे in the right अक्षन् eye हि for एषः this (is) रसः essence त्यस्य of the undefined.

Now the fine form is being described. The fine form is the corporeal air and the ether that is in the body. The fine form is immortal. The fine form is unlimited. The fine form is undefined. The fine form is the essence of that Being which is subtle, immortal, unlimited and undefined. It is specified in the scriptures that the fine form is especially manifest in right eye. It is the essence of the undefined and cannot be definitely perceived.

तस्य हैतस्य पुरुषस्य रूपम् । यथा महारजनं वासो यथा पाण्ड्वाविकं यथेन्द्रगोपो यथाऽग्न्यर्चिर्यथा पुण्डरीकं यथा सकृ-द्विद्युत्तं सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेदाथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेयं सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ ६ ॥ इति तृतीयं ब्राह्मणम् ॥ ६ ॥

रूपम् The form तस्य of that एतस्य this पुरुषस्य ह being (is described). यथा As वासः a cloth महारजनम् Saffron-coloured dyed with turmeric, यथा as पाण्ड्वाविकम् Grey sheep's wool, यथा as इन्द्रगोपः deep red insect calls Indra Gopa, यथा as अग्नि-अर्चिः a tongue of fire, यथा as पुण्डरीकम् a white-lotus, यथा as सकृत् one, single विद्युत्तम् flash of lightening. यः Who वेद knows एवम् as described above वै ह verily अस्य his श्रीः splendour, fame भवति gets, becomes, इव like सकृत् once विद्युत्ता flash of lightening. अथ Now अतः therefore आदेशः the description (of Brahman) न इति not this: हि because अस्ति there is न no अन्यत् other परम् better, more appropriate (description) एतस्मात् इति than this, न इति not this. अथ Now नामधेयम् its names. सत्यम् The truth सत्यस्य of truth वै verily प्राणाः the vital powers (is) सत्यम् truth एषः it (self) सत्यम् (is) the truth तेषाम् of them.

Now the form of that being who is identified with the subtle body[1] is described. As a cloth is dyed with turmeric, so is the mind tinged with impressions[2] in the presence of sense-objects. As a sheep's wool is grey, so are some forms of impressions. As the scarlet insect called Indragopa, is deep red, so are some impressions of the mind. As a tongue of fire is bright, so are some people's impressions at times. Like a white lotus too are impressions of some. As a single flash of lightning illumines everything, so the impressions of Hiranyagarbha which suddenly manifests itself as he

emanates from the undifferentiated. He who knows the particular form of impressions belonging to Hiranyagarbha gets fame suddenly, like a single flash of lightning. Now therefore follows the description of Brahman. 'Not this, Not this[3]' is the best description of Brahman; because there is no description which is more appropriate than this. Now Its secret name is 'the Truth of truth.' The vital power is truth and the Self is 'the Truth of truth.'

[NOTES—1. The subtle body consists of impressions and is produced by the union of the intellect and the impressions of the gross and subtle objects. It is variegated like pictures on a canvas or a wall. It is comparable to an illusion, or a magic or a mirage and is puzzling to all. But it ceases to exist in the state of profound sleep.

2. The colouring of impressions varies sometimes according to the objects presented to the mind and sometimes according to the tendencies of the mind itself. It is impossible to ascertain the beginning, or middle or end, or number or place, or time or cause of these impressions; for they are innumerable and infinite are their causes.

3. These two negative particles are used not only to eliminate the two limiting adjuncts, the gross and the subtle forms, but also to eliminate all possible specifications and predications that may occur to us about Brahman who is free from all differentiations of limiting adjuncts. The supreme self has no distinguishing marks such as name or form or action or heterogeneity, or species or qualities.]

CHAPTER TWO : SECTION FOUR

मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्था-
नादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥ १ ॥

याज्ञवल्क्य: Yajnavalkya उवाच ह said मैत्रेयि इति Maitreyi वै verily अरे my dear अहम् I अस्मि intend, wish उद्यास्यन् to renounce अस्मात् from this स्थानात् place, life of householder हन्त well करवाणि इति wish to make अन्तम् an end ते between you अनया with this कात्यायन्या इति (and) Katyayani.

[The following story is introduced with a view to enjoin renunciation of the world as the means to self-knowledge.]

The sage Yajnavalkya said to his wife Maitreyi: 'My dear, I intend to renounce this householder's life in order to take up the life of renunciation. Permit me, therefore, to divide my property between you and Katyayani, and make an end of my relationship with you both.'

सा होवाच मैत्रेयी । यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति नेति होवाच याज्ञ-वल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाऽऽशाऽस्ति वित्तेनेति ॥ २ ॥

सा That मैत्रेयी Maitreyi उवाच ह said, asked, भगोः revered sir यत् if नु indeed इदम् this सर्वा whole पृथ्वी earth पूर्णा full

वित्तेन by wealth स्यात् be मे mine तेन through that कथम् how स्याम् (I) shall be अमृता इति immortal ? याज्ञवल्क्यः Yajnavalkya उवाच ह said, replied न इति no. ते You जीवितम् life स्यात् will be एव just तथा so यथा as एव indeed जीवितम् the life उपकरणवताम् of those having plenty. तु But अस्ति (there) is न no, आशा hope अमृतत्वस्य of immortality वित्तेन इति by wealth, by rites performed with wealth.

Thus addressed Maitreyi asked—'shall the rites such as the Agnihotra performed with the entire wealth of the earth make me immortal?' Yajnavalkya replied in the negative and added: 'Your life will be like the life of people having plenty, but even in thought there is no hope of immortality by rites performed with wealth [1].'

[NOTES—1. Vyasdev says in the Mahabharat (12. 247. 1, 2, 7): Men are bound by rites and freed by knowledge. Rites performed according to scriptures results in progress leading up to the world of Hiranyagarbha. But if the rites are not performed in accordance with scriptures they make way for degradation to the level of stationary objects. Supreme self alone is the goal of the Upanishads, while relative existence consisting of ends and means of rites lies within the realm of ignorance. That is why Yajnavalkya who was a performer of rites in his householder's life renounced the world. Because knowledge of Brahman obliterates all ignorance together with its effects and makes one absolutely free.]

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

सा That मैत्रेयि Maitreyi ह then उवाच said, replied किम् what अहम् I कुर्याम् shall do तेन with that येन by which अहम् I न not स्याम् shall be अमृता immortal ? भगवान् revered sir ब्रूहि tell मे me तत् of that एव alone यत् which एव indeed वेद इति (you) knows.

Thus addressed Maitreyi replied—'What shall I do with that wealth by which I shall not be immortal? Tell me; revered sir, of that alone which you know to be the only means of immortality.'

स होवाच याज्ञवल्क्यः प्रिया वतारे नः सती प्रियं भाषस एह्यास्स्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

सः That याज्ञवल्क्यः Yajnavalkya उवाच said बत अरे my dear सती (you) have been नः my प्रिया beloved, dear (now) भाषसे (you) say प्रियम् (what is) dear (to my heart). एहि come आसस्व Take (your) seat, seated व्याख्यास्यामि (I) will explain, will describe ते to you तु but मे mine व्याचक्षाणस्य (while) explaining, describing. निदिध्यासस्व इति meditate on, reflect.

When rites performed with wealth were given up as a means of immortality.

Yajnavalkya was highly pleased with Maitreyi and said to her: You have been dear to me even

before and now you say what is very dear to my heart. Therefore come and be seated near me. I will describe to you the knowledge of self which confers immortality. But while I describe it, reflect steadfastly on it.'

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदꣳ सर्वं विदितम् ॥ ५ ॥

सः He (Yajnavalkya) उवाच ह said वै verily अरे my dear न not कामाय for the sake पत्युः of husband पतिः the husband भवति is प्रियः dear तु but कामाय for the necessity आत्मनः of the self पतिः the husband भवति is प्रियः dear. वै Verily अरे my dear न not कामाय for the sake जायायै of the wife जाया the wife भवति is प्रिया dear तु but कामाय for the sake आत्मनः of the self जाया the wife भवति is प्रिया dear. वै Verily अरे my dear न not कामाय for the sake पुत्राणाम् of the sons पुत्राः the sons भवन्ति are प्रिया dear तु but कामाय for the necessity आत्मनः of the self पुत्राः the sons भवन्ति are प्रियाः dear. वै Verily अरे my dear न not कामाय for the necessity वित्तस्य of wealth वित्तम् the wealth भवति is प्रियम् dear तु but कामाय for the sake of आत्मनः of the self वित्तम् the wealth भवति is प्रियम् dear loved. वै Verily अरे my dear न not कामाय for the necessity ब्राह्मणः of Brahmin ब्रह्म Brahmin, भवति is प्रियम् dear तु but कामाय for the sake आत्मनः of the self ब्रह्म Brahmin भवति is प्रियम् dear. वै Verily अरे my dear न not कामाय for the necessity क्षत्रस्य of the Kshatriya क्षत्रम् the Kshatriya भवति is प्रियम् dear तु but कामाय for the sake आत्मनः of the self क्षत्रम् the Kshatriya भवति is प्रियम् dear. वै Verily अरे my dear न not कामाय for the sake of लोकानाम् the worlds लोकाः the worlds, भवन्ति are प्रियः dear तु but कामाय for the sake आत्मनः of the self लोकाः the worlds, भवन्ति are प्रियम् dear. वै Verily अरे my dear न not कामाय for the sake देवानाम् of the gods, देवाः the gods भवन्ति are प्रियाः dear तु but कामाय for the sake आत्मनः of the self, देवाः the gods, भवन्ति are प्रियाः dear. वै Verily अरे my dear न not कामाय for the sake भूतानाम् of beings भूतानि

the beings भवन्ति are प्रियाणि dear तु but कामाय for the necessity आत्मनः of the self भूतानि the beings भवन्ति are प्रियाणि dear. वै Verily अरे my dear न not कामाय for the sake सर्वस्य of all सर्वः all भवति is प्रियः dear, loved तु but कामाय for the sake आत्मनः of the self सर्वम् all भवति is प्रियः dear. वै Verily आत्मा the self द्रष्टव्यः should be seen, should be made the object of realization, श्रोतव्यः should be heard of मन्तव्यः reflected on, निदिध्यासितव्यो meditated upon, अरे my dear मैत्रेयि Maitreyi वै verily अरे my dear दर्शनेन by the vision, by the realization आत्मनः of the self विज्ञानेन through hearing मत्या through reflection (and) विज्ञानेन through meditation सर्वम् all, इदम् this विदितम् (is) known.

[In the passage (1.4.8) it has been said that the self is dearer than a son, etc. The following text serves as a detailed commentary on that. It shows that in truth our love for the self is primary whereas our love for other objects is secondary. Because everything else contributes to the love of the self.]

Yajnavalkya said to Maitreyi: Verily the husband is dear to the wife not for the necessity of the husband, but for the sake of the self he is dear to her. Verily the wife is dear to the husband not for the necessity of the wife, but for the sake of the self she is dear to him. Verily the sons are dear to the parents not for the necessity of the sons, but for the sake of the self they are dear. Verily the

wealth is dear not for the necessity of the wealth, but for the sake of the self that wealth is dear. Verily the Brāhmin is dear not for the necessity of the Brahmin but for the sake of the self he is dear. Verily the Kshatriya is dear not for the necessity of the Kshatriya, but for the sake of the self that he is dear. The worlds are dear to men not for the necessity of the worlds, but for the sake of the self they are dear. The gods are dear not for the necessity of the gods, but for the sake of the self they are dear. Beings[1] are dear not for the necessity of beings, but for the sake of the self they are dear. All[2] is dear not for the necessity of all, but for the sake of the self all is dear. The self, my dear Maitreyi, should be made the object of realisation. For that purpose the self should first be heard of from a teacher and from the scriptures, then reflected on through reasoning and then steadfastly meditated upon. By the realisation of the self, my dear, through hearing, reflection and meditation, all[3] this is known.

[NOTES—1. The priority of enumeration is in the order of closeness of objects to us as sources of joy. Because it is all the more desirable first to create a distaste for the objects that are very close to us.

2. It includes everything that has been and has not been mentioned.

3. Various orders of life, castes and so on are false notions superimposed on the self by ignorance like the false perception of a snake on a rope. These notions are destroyed by self-knowledge.

ब्रह्म तं परादात् योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादात् योऽन्यत्रात्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद देवास्तं परादुः योऽन्यत्रात्मनो देवान् वेद भूतानि तं परादुः योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादात् योऽन्यत्रात्मनः सर्वं वेद इदं ब्रह्म इदं क्षत्रमिमे लोका इमे देवा इमानि भूतानि इदꣳ सर्वं यदयमात्मा ॥ ६ ॥

ब्रह्म The Brahman परादात् ousts, rejects तम् him यः who वेद knows considers ब्रह्म the Brahman अन्यत्र other than, different from आत्मनः the self. क्षत्रम् The Kshatriya परादात् ousts, rejects तम् him यः who वेद knows, considers क्षत्रम् the Kshatriya अन्यत्र different from आत्मनः the self. लोकाः The worlds परादुः oust, reject, तम् him यः who वेद knows लोकान् the worlds, अन्यत्र other than आत्मनः the self. देवाः The Gods परादुः rejects तम् him यः who वेद considers देवान् the Gods अन्यत्र different from आत्मनः the self. भूतानि The beings परादुः oust तम् him यः who वेद knows भूतानि the beings अन्यत्र different from आत्मनः the self. सर्वम् All परादात् ousts तं him यः who वेद knows सर्वम् all अन्यत्र different from आत्मनः all. इदम् This ब्रह्म Brahman, इदम् this क्षत्रम् Kshatriya, इमे these लोकाः worlds, इमे these देवाः Gods इमानि these भूतानि beings इदम् this सर्वम् all (are) यत् that अयम् this आत्मा self.

The Brāhmin rejects him who considers the Brāhmin to be different from the self. The Kshatriya abandons him who knows the Kshatriya to be other than the self. The worlds oust him who considers the worlds to be different from the self. The gods abandon him who knows that gods are not the self. The beings reject him who considers the beings to be different from the self. All oust him who considers all to be other than the self. This Brāhmin, this Kshatriya, these worlds, these gods, these beings and this all are nothing but the self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्यान् शब्दान् शक्नुयात् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

सः That (the example is). यथा As (one) न not शक्नुयात् is able ग्रहणाय for the seizure बाह्यान् of external शब्दान् notes दुन्दुभेः of a drum हन्यमानस्य being beaten तु but शब्दः the sound गृहीतः (is) seized, ग्रहणेन by the seizure, दुन्दुभेः of the drum वा or दुन्दुभि-आघातस्य of the beater of the drum.

As one cannot seize the external (particular) notes of a drum (or the like) when beaten (with a stick etc.), but the sound is seized by the seizure of the drum or its beater.

स यथा शङ्खस्य ध्मायमानस्य न बाह्यान् शब्दान् शक्नुयात् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥ ८ ॥

सः That यथा as (one) न not शक्नुयात् is able गृहणाय for seizure बाह्यान् of external शब्दान् sounds, शंखस्य of the conch ध्मायमानस्य being blown, तु but शब्दः the sound गृहीतः (is) seized ग्रहणेन by the seizure शंखस्य of the conch वा or शङ्खध्मस्य blower of the conch.

As one cannot seize the external (particular) notes of a conch when blown, but the sound is seized by the seizure of the conch or its blower.

स यथा वीणायै वाद्यमानायै न बाह्यान् शब्दान् शक्नुयात् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥ ९ ॥

सः That यथा as (one) न not शक्नुयात् is able गृहणाय for the seizure बाह्यान् of external, शब्दान् notes वीणायै (वीणायाः) of the Vina, वाद्यमानायै being played, तु but शब्दः the sound (is) seized ग्रहणेन by the seizure, वीणायै of the fute वा or वीणावादस्य the Vina player.

As one cannot seize the external (particular) notes of a Vina when played, but the sound is seized by the seizure of the Vina or its player.

[As the sound of the drum, conch or Vina has no separate existence apart from the drum, conch or Vina, similarly nothing particular is perceived

in the waking and dream states apart from self or Brahman. Therefore those things are to be looked upon as non-existent and the self to be perceived in and through them. Many examples are cited here to indicate that genus, sentient and insentient, are various but they are all included in the supreme genus—the self or Brahman.]

स यथा आर्द्रैधाग्नेरभ्याहितात् पृथग्धूमा विनिश्चरन्ति एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतत् यत् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥ १० ॥

सः That (the example is): यथा As धूमाः Smokes. पृथक् Separately विनिश्चरन्ति issue, proceed, अभ्याहितात् from a lighted आर्द्रैधाग्नेः (आर्द्र + एध + अग्नेः) fire kindled with damp fuel, एवम् even so वै verily अरे my dear अस्य of this महतः great, infinite. भूतस्य Reality एतत् this निःश्वसितम् (is) breathed out यत् which (is) ऋग्वेदः the Rig-Veda यजुर्वेदः Yajur-Veda सामवेदः Sama-Veda अथर्वाङ्गिरसः Atharvangirasa इतिहासः History पुराणम् mythology विद्या arts उपनिषदः Upanishad श्लोकाः Verses, Mantras, सूत्राणि aphorisms अनुव्याख्यानानि elucidations व्याख्यानानि (and) explanations, eulogistic passages. एतानि They निःश्वसितानि (are) breathed out एव indeed अस्य of this (supreme Self).

As various clouds of smoke, sparks, etc. proceed from a lighted fire[1] kindled with damp fuel, even so, my dear Maitreyi, the Rig-Veda, Yajur-Veda, Sāma-Veda, Atharvangirasa, history,[2] mythology[3], arts[4] (treating of music, dancing, etc.), Upanishads, mantras occurring in the Brahmanas, Vedic aphorisms[5], elucidations of aphorisms, and explanations of the mantras are breathed[6] out of this great Reality, the Brahman (Self). They are indeed like the breath of this supreme Self.

[NOTES—1. As before the separation of the sparks, smokes, embers and flames, all these are nothing but fire, so it is reasonable to infer that this universe differentiated into names and forms is before its origin nothing but Brahman. Name and form are to Brahman as foam is to water.

2. Such as the dialogue between the nymph Urvashi and Pururavas occurring in the Shatapath Brahman (11. 4. 4. 1).

3. Such as "this universe was in the beginning unmanifested" in Taittereya Upanishad (2. 7).

4. This also Veda says, Shatapath Brahmana (13. 4. 3. 10-14.)

5. Passages of the Vedas which treat the truth in a nut-shell. For example—'The Self alone is to be meditated upon.'

6. As breath come out of a man without any thought or effort on his part, so do all these issue easily out of Brahman.]

स यथा सर्वासामपाᳪं समुद्र एकायनमेवᳪं सर्वेषाᳪं स्पर्शानां त्वक् एकायनमेवᳪं सर्वेषां गन्धानां नासिके एकायनमेवᳪं

सर्वेषाꣳ रसानां जिह्वा एकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ संकल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थ एकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

सः That (the example is): यथा As समुद्रः the sea (is) एकायनम् (एक+अयनम्) the one goal, the only meeting place, the sole place of unification सर्वासाम् of all. अपाम् Water; एवम् as त्वक् the skin, touch in general perceived by the skin. एकायनम् (is) meeting place, centre सर्वेषाम् of all. स्पर्शानाम् touch; एवम् as नासिके the nostrils, odour in general एकायनम् the meeting place सर्वेषाम् of all गन्धानाम् odours; एवम् as जिह्वा the tongue, taste in general एकायनम् (are) the goal सर्वेषाम् of all रूपानाम् colours; एवम् as श्रोत्रम् the ears, sound in general एकायनम् (is) the goal, centre सर्वेषाम् of all शब्दानाम् sounds; एवम् as मनः the mind एकायनम् (is) the goal, meeting place सर्वेषाम् of all संकल्पानाम् deliberations; एवम् as हृदयम् the heart (intellect) एकायनम् (is) the goal, centre सर्वेषाम् of all विद्यानाम् knowledge; एवम् as हस्तौ the hand एकायनम् (is) the goal सर्वेषाम् of all कर्मणाम् work; एवम् as उपस्थं the organ of generation एकायनम् (is) the goal सर्वेषाम् of all आनन्दानाम् sense pleasure, enjoyments; एवं as पायुः the anus (is) एकायनम् the goal सर्वेषाम् of all विसर्गाणाम् excretions; एवम् as पादौ the legs एकायनम् (is) the centre

सर्वेषाम् of all अध्वनां walking; एवम् as वाक् the organ of speech एकायनम् (is) the meeting place सर्वेषाम् of all वेदानाम् the Vedas.

As the sea is the meeting place of all sorts of water (such as that of the rivers, tanks and lakes); as the skin is the one goal of all kinds of touch (such as soft or hard, rough or smooth); as the nostrils (odour in general) are the centre of all odours (which are modes of earth); as the tongue (taste in general perceived by the tongue) is the place of unification of all savours (which are modes of water); as the eye (colour in general perceived by the eyes) is the meeting place of all colours (which are modes of light); as the ear (sound in general perceived by the ear) is the one goal of all sounds; as the mind is the source of all deliberations; as the intellect is the centre of all kinds of knowledge; as the hands are the one goal of all sorts of work; as the generative organ is the centre of all sense-pleasures; as the anus is the meeting place of excretions; as the legs are the one goal of all kinds of walking; as the organ of speech is the place of unification of all Vedas.

[The examples are illustrative of dissolution. The Universe is nothing but Brahman not only at the time of its origin and continuance but also at the time of dissolution. Just as bubbles, foam, etc.

have no existence separate from water, so name, form and action have no reality apart from Brahman. The organs are but modes of the objects perceived by them. Therefore they also fall within the same category as the objects.]

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत न हास्य उद्ग्रहणायेव स्यात् यतो यतस्त्वाददीत लवणमेव एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यन्ति न प्रेत्य संज्ञास्तीति अरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

सः That (the example is): यथा as सैन्धवखिल्यः * a lump of salt प्रास्तः thrown, dropped उदके into water अनुविलीयेत dissolves एव indeed उदकम् with water न no स्यात् (one) is able एव at all उद्ग्रहणाय for the picking up अस्य ह of it तु but यतः यतः whence so ever, from which so ever part. आददीत (one) takes लवणम् (it tastes) salt एव only एवम् even so वै verily अरे my dear इदम् this महत् great भूतम् reality, truth अनन्तम् (is) endless अपारम् infinite एव indeed विज्ञानघनः solid mass of intelligence. समुत्थाय coming out एतेभ्यः from these भूतेभ्यः elements. विनश्यति is destroyed एव indeed अनु with तानि them प्रेत्य (individuality) having ceased. संज्ञा (particular) consciousness न not अस्ति इति exists

* The derivative meaning of the word 'Sindhu' is water, because it flows. That which is a modification or product of water is 'Saindhava' i.e. salt, as salt is the product of Sea-water which is saline.

अरे my dear इति this ब्रवीमि (I) say याज्ञवल्क्यः Yajnavalkya उवाच said, propounded ह so.

As a lump of salt thrown into water becomes dissolved into water and none, not even an expert can at all pick it up, but from whichsoever part one takes the water and tastes it, it tastes saltish, but there is no longer any lump; even so, my dear Maitreyi, this great, endless, infinite Reality is a solid mass of Intelligence[1]. With the aid of these elements the Self comes[2] out separately as a lump salt. When this separateness is destroyed, the individualised existence of the self ceases along with them. After attaining oneness with the supreme self particular consciousness of the self does not exist. This I say, my dear. So Yājnavalkya propounded the philosophy of self to his wife, Maitreyi.

[NOTES—1. It excludes all foreign elements like a solid mass of gold or iron.

2. As from water reflections of the sun and moon arise or as in the proximity of red cotton pads a transparent crystal turns red, so in the contact of body, organs and sense-objects the Self appears as an individualised entity. By the realisation of Brahman, these limiting adjuncts which are the cause of its individualisation are dissolved like the foam and bubbles in water.]

सा होवाच मैत्रेय्यत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञाऽस्तीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यलं वा अर इदं विज्ञानाय ॥ १३ ॥

सा That मैत्रेयी Maitreyi उवाच ह said एव just अत्र here भगवान् revered Sir. अमूमुहत् (you) have confused मा me प्रेत्य having departed. अस्ति there is न not संज्ञा इति consciousness. सः ह He उवाच said, replied : वै verily अहम् I न not ब्रवीमि say मोहम् anything confusing अरे my dear वै verily इदम् this (is) अलम् quite enough विज्ञानाय for knowledge.

Thus enlightened Maitreyi said : 'just here, venerable sir, you have confused me by saying that after attaining oneness the Self loses particular consciousness.' Yājnavalkya replied : 'O Maitreyi, verily I am not using any confusing language. This great Reality[1] is indeed quite enough for knowledge.'

[NOTES—1. Explained in the last paragraph.]

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरꣳ शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कꣳ शृणुयात्तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात् ।

येनेद॰ सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

हि Because यत्र when भवति there is द्वैतम् duality इव as it were, apparently तत् then. इतरः one जिघ्रति smells इतरम् the other, something; तत् then इतरः one पश्यति sees इतरम् the other; तत् then इतरः one शृणोति hears इतरम् the other; तत् then इतरः one अभिवदति speaks इतरम् the other; तत् then इतरः one मनुते thinks इतरम् the other; तत् then इतरः one विजानाति knows इतरम् the other. वै Verily यत्र when अस्य of him (the knower) सर्वम् all अभूत् has become एव only आत्मा the Self तत् then केन through what जिघ्रेत् (one) smells कम् what? तत् then केन through what पश्येत् (one) sees कम् what? तत् then शृणुयात् (one) hears कम् what केन through what, तत् then कम् what अभिवदेत् (one) speaks केन through what? तत् then मन्वीत (one) thinks कम् what केन through what? तत् then विजानीत knows कम् what केन through what? येन By whom इदम् this सर्वम् all विजानाति (one) knows केन through what विजानीयात् (one) should know तम् it. अरे My dear केन through what विजानीयात् इति (one) should know विज्ञातारम् the knower.

In the state of ignorance[1] there is apparent duality in Brahman, then one smells the other, one sees the other, one hears the other, one speaks the other, one thinks something, one knows something. But to the knower of Brahman all name and form become merged in the Self. In the state of

self-knowledge what object one should smell and through what instrument? What one should see and through what? What one should hear and through[2] what? What one should think and through what? What one should think and through what? What one should know and through what organ? Through what instrument one should know That by which all this is known. Through what, O Maitreyi, one should know[3] the knower.

[NOTES—1. This is the state of ignorance.

2. The words 'what' and 'through what' are used as a fling to suggest the sheer impossibility of the other factors of an action.

3. As the fire cannot burn itself, so the Self does not know itself as an object.].

CHAPTER TWO: SECTION FIVE

इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १ ॥

इदम् This पृथ्वी earth (is) मधु (like) honey सर्वेषाम् of all भूतानाम् beings. सर्वाणि All भूतानि beings (are) मधु (like) honey (effect) असौ to this पृथ्वी earth. अयम् This तेजोमयः

bright, effulgent अमृतमयः immortal पुरुषः being यः who (is) अस्याम् in this पृथिव्याम् earth. अयम् This तेजोमयः shining, bright अमृतमयः immortal शारीरः corporeal पुरुषः being च and यः who (is) अध्यात्मम् in this body अयम् this (is) एव indeed सः that आत्मा Self च and यः who (is) अयम् this आत्मा Self इदम् this (knowledge of Brahman) अमृतम् (is the means of) immortality. इदम् This (underlying unity) ब्रह्म (is) Brahman. इदम् This सर्वम् (is) all.

This earth is the honey to all beings from Hiranyagarbha down to a clump of grass. Likewise all beings are the honey (effect) of this earth. Also the bright immortal being who is identified with this earth and the effulgent, immortal being[1] who is incorporated in this body are honey to all beings and all beings are honey to them. These[2] fourfold division is nothing but the Self. This self-knowledge is the only means of immortality. The unity that underlies the phenomena is Brahman. This knowledge of Brahman is the means of becoming all.

[NOTES—1. The Self as identified with the subtle body.
2. These four are the composite effect of all beings and all beings are the effects of these four. Brahman from which the universe has sprung up is alone real; and everything else is an effect, a modification, a mere name, an effort of speech merely.]

इमा आपः सर्वेषां भूतानां मध्वासामपाꣳ सर्वाणि भूतानि मधु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ २ ॥

इमाः This आपः water (is) मधु honey सर्वेषाम् of all भूतानाम् beings. सर्वाणि All भूतानि beings (are) मधु honey आसाम् of this अपाम् water. अयम् This तेजोमयः shining, bright अमृतमयः immortal पुरुषः being यः who (is) आसु in this अप्सु water, अयम् this तेजोमयः shining, effulgent अमृतमयः immortal पुरुषः being रैतसः identified with semen (seed) अध्यात्मम् in the body. सः That (is) अयम् this एव indeed यः who (is) अयम् this आत्मा Self इदम् this अमृतम् (is) immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

Similarly this water is honey to all beings, and all beings are honey to this water. The effulgent immortal being who is identified with water[1], and the bright immortal being who is identified with the seed in this body are honey to all beings and all beings are honey to them. This fourfold division is nothing but the Self. This self-knowledge is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman is the means of becoming all.

[NOTES—1. In the body it exists especially in the seed.]

अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ २ ॥

अयम् This अग्निः fire मधु (is) honey सर्वेषाम् of all भूतानाम् beings. सर्वाणि All भूतानि beings मधु honey अस्य of this अग्नेः fire. अयम् This तेजोमयः shining, bright अमृतमयः immortal पुरुषः being यः च who (is) अस्मिन् in this अग्नौ fire एव indeed. सः That (is) अयम् this यः च who (is) अयम् this (self). इदम् This (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This fire is honey to all beings and all beings are honey to this fire. The effulgent, immortal being who is identified with fire and the bright immortal being who is identified with the organ[1] of speech in the body are honey to all beings and all beings are honey to them. These fourfold division is nothing but the Self. This self-knowledge is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman is the means of becoming all.

[NOTES—1. In the body it exists especially in the organ of speech.]

अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं

प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ४ ॥

अयम् This वायुः air मधुः (is) honey सर्वेषाम् of all भूतानाम् beings अस्य of this वायोः air सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमयः shining, bright अमृतमयः immortal पुरुषः Being यः च who (is) अस्मिन् in this वायौ air, अयम् this तेजोमयः shining, effulgent अमृतमयः immortal पुरुषः being यः च who (is) प्राणः the vital power अध्यात्मम् in the body. अयम् This एव indeed सः that यः which अयम् this आत्मा Self इदम् this (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This air is honey to all beings, and all beings are honey to the air. The bright immortal being who is identified with the air[1], and the effulgent immortal being who is identified with the vital power in the body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this Self. This self-knowledge is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman is the means of becoming all.

[NOTES—1. Air and other elements are called honey because they help the body to furnish materials.]

अयमादित्यः सर्वेषां भूतानां मध्वस्याऽऽदित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चा-

यमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मे-
दममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ५ ॥

अयम् This आदित्यः Sun मधुः (is) honey सर्वेषाम् of all भूतानाम् beings अस्य of this आदित्यस्य Sun सर्वाणि all भूतानि beings मधुः (are) honey अयम् this being तेजोमयः shining, bright अमृतमयः immortal पुरुषः being यः च who (is) अस्मिन् in this आदित्ये Sun अयम् this तेजोमयः bright अमृतमयः immortal पुरुषः being चाक्षुषः identified with the eye, ocular अध्यात्मम् in the body सः that अयम् this एव indeed यः च who (is) अयम् this आत्मा Self इदम् this (is) अमृतम् immortality इदम् this (is) ब्रह्म Brahman इदम् this (is) सर्वम् all.

This sun is honey to all beings and all beings are honey to the sun. The bright immortal being who is identified with the sun and the bright immortal being who is identified with eye in the body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this Self. This knowledge of Self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman is the means of becoming all.

इमा दिशः सर्वेषां भूतानां मध्वासां दिशाꣳ सर्वाणि भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चाय-
मध्यात्मꣳ श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स
योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ६ ॥

इमा: These दिश: directions, quarters, मधु (is) honey सर्वेषाम् of all भूतानाम् beings, आसाम् of these दिशाम् directions सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमय: bright अमृतमय: immortal पुरुष: being य: च who (is) आसु in these दिक्षु directions. अयम् This तेजोमय: bright अमृतमय: deathless पुरुष: being श्रौत्र: identified with the ear प्रातिश्रुत्क: identified with the time of hearing अध्यात्मम् in the body. स: That अयम् this एव indeed य: च who अयम् (is) this आत्मा Self इदम् this अमृतम् immortality इदम् this (is) ब्रह्म Brahman इदम् this (is) सर्वम् all.

These directions[1] are honey to all beings and these beings are honey to these directions. The bright immortal being who is identified with these directions and the bright immortal being who is identified with the ear and the time of hearing in the body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of Self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (of Self) is the means of becoming all.

[NOTES—1. Although the ear is the counterpart of the directions in the body, yet the being who is identified with time of hearing is mentioned on account of its being specially manifest at the time of hearing sounds.]

अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ७ ॥

अयम् This चन्द्रः moon मधु (is) honey सर्वेषाम् of all भूतानाम् beings. अस्य of this चन्द्रस्य moon सर्वाणि all भूतानि beings मधु (is) honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who (is) अस्मिन् in this चन्द्रे moon (and) अयम् this तेजोमयः bright, shining अमृतमयः deathless पुरुषः being यः च who (is) मानसः identified with the mind अध्यात्मम् in the body. सः That अयम् this एव indeed यः who (is) अयम् this आत्मा Self इदम् this (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This moon is honey to all beings and all beings are honey to this moon. The bright immortal being who is identified with this moon and the bright immortal being who is identified with the mind in the body are honey to all beings and all beings are honey to them. This fourfold division is nothing but the self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (of Self) is the means of becoming all.

इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं

तैजसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ८ ॥

इदम् This विद्युत् lightning मधु (is) honey सर्वेषाम् of all भूतानाम् beings. अस्यै of this विद्युत् lightning सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who (is) अस्याम् in this विद्युति lightning (and) अयम् this तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who (is) तैजसः identified with light अध्यात्मम् in the body. अयम् This एव indeed सः (is) that यः which (is) अयम् this आत्मा Self. इदम् This (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This lightning is honey to all beings and all beings are honey to this lightning. The bright immortal being who is identified with the lightning and the bright immortal being who is identified with light manifest in the organ of touch in this body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (of Self) is the means of becoming all.

अयꣳ स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्नोः सर्वाणि भूतानि मधु यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः

पुरुषो यश्चायमध्यात्मꣳ शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषोऽय-मेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ९ ॥

अयम् This स्तनयित्नुः cloud मधु (is) honey सर्वेषाम् of all भूतानाम् beings. अस्य of this स्तनयित्नोः cloud सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः who (is) अस्मिन् in this स्तनयित्नौ cloud (and) अयम् this तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who is शाब्दः identified with sound सौवरः identified with voice अध्यात्मम् in the body. अयम् This (is) एव indeed सः that यः who (is) अयम् this आत्मा Self. इदम् This अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This cloud is honey to all beings and all beings are honey to this cloud. The bright immortal being who is identified with this cloud and the bright immortal being who is specially manifest in voice and identified with sound and voice in this body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (Self) is the means of becoming all.

अयमाकाशः सर्वेषां भूतानां मध्वस्याऽऽकाशस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चाय-

मध्यात्मꣳ हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽय-
मात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १० ॥

अयम् This आकाशः sky, ether (is) मधु honey सर्वेषाम् of all भूतानाम् beings. अस्य of this आकाशस्य sky, ether सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः who (is) अस्मिन् in this आकाशे ether, अयम् (and) this तेजोमयः bright अमृतमयः immortal पुरुषः being यः who (is) आकाशः identified with ether हृदि in the heart अध्यात्मम् in the body. अयम् This (is) एव indeed सः that यः who (is) अयम् this आत्मा Self. इदम् This (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This ether is the honey to all beings and all beings are honey to this ether. The bright immortal being who is identified with this ether, and the bright immortal being who is identified with the ether in the heart in the body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (Self) is the means of becoming all.

अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि
मधु यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं

धार्मस्तेजोमयोऽमृतमयः पुरुषऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ११ ॥

अयम् This धर्मः Dharma मधु (is) honey सर्वेषाम् of all भूतानाम् beings. अस्य of this धर्मस्य Dharma सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः who (is) अस्मिन् in this धर्मे Dharma (and) अयम् this तेजोमयः bright अमृतमयः immortal पुरुषः being धार्मः identified with Dharma अध्यात्मम् in the body. अयम् This (is) एव indeed सः that यः who (is) अयम् this आत्मा Self. इदम् This (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This Dharma (justice)[1] is honey to all beings and all beings are honey to this Dharma. The bright immortal being who is identified with this Dharma (justice) and the bright immortal being who is identified with Dharma in this body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (Self) is the means of becoming all.

[NOTES—1. Dharma is not directly perceived, only its effects—the earth, etc. are directly perceived. In the passage (1. 4. 14.) Dharma is explained as that which consists of the

shrutis and smritis. It is the power which directs even the Kshatriyas, etc. and causes the manifold universe through the transformation of the elements. Dharma also is practised by people. These—truth and justice—have been stated as identical. But here both are separately mentioned, because they produce their effects in a distinct form—visible and invisible. Justice that is invisible, is called Apurva, or original, and produces invisible effects in a general and a particular form. In its general form, it controls the earth and elements, and in its particular form it fashions the aggregate of body and organs, in corporeal matters.]

इदꣳ सत्यꣳ सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १२ ॥

इदम् This सत्यम् truth मधु (is) honey सर्वेषाम् of all भूतानाम् beings. अस्य of this सत्यस्य truth सर्वाणि all भूतानि beings (is) मधु honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः who (is) अस्मिन् in this सत्ये truth अयम् (and) this तेजोमयः bright अमृतमयः immortal पुरुषः being सात्यः identified with truth अध्यात्मम् in the body. अयम् This (is) एव indeed सः that यः who (is) अयम् this आत्मा Self. इदम् This अमृतम् (is) immortality. इदम् This (is) ब्रह्म Brahman. इदम् This सर्वम् (is) all.

This truth[1] is honey to all beings and all beings are honey to this truth. The bright immortal

being who is in the truth that is inherent in the elements and consists of present action and the bright immortal being identified with the truth that is inherent in the body and organs are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (Self) is the means of becoming all.

[NOTES—1. Dharma (justice) in its visible form as good conduct is called Truth. It also is twofold—general and particular. The general form is inherent in the elements and the particular form is inherent in the body and organs. Rightly Mahanarayan Upanishad (22. 1) says: The wind blows through Truth.]

इदं मानुषꣳ सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १३ ॥

इदम् This मानुषम् human (and other) species (is) मधु honey सर्वेषाम् of all भूतानाम् beings. अस्य of this मानुषस्य man सर्वाणि all भूतानि beings मधु (are) honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who (is) अस्मिन् in this मानुषे man (and) अयम् this तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who (is) मानुषः identified with

human species (in the body). अयम् This (is) एव indeed सः that यः who अयम् this आत्मा Self. इदम् This (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This human (and other) species are honey to all beings and all beings are honey to this human (and other) species. The bright immortal being who is in this human (and other) species and the bright immortal being who is identified with the human and other species in the body are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self. This knowledge of self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman is the means of becoming all.

अयमात्मा सर्वेषां भूतानां मध्वस्याऽऽत्मनः सर्वाणि भूतानि मधु यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १४ ॥

अयम् This आत्मा (cosmic) body (is) मधु honey सर्वेषाम् of all भूतानाम् beings. अस्य Of this आत्मनः body सर्वाणि all भूतानि beings (are) मधु honey. अयम् This तेजोमयः bright अमृतमयः immortal पुरुषः being यः च who (is) अस्मिन् in this

आत्मनि (cosmic) body (and) अयम् this तेजोमयः bright अमृतमयः immortal being यः च who (is) अयम् this आत्मा (individual) Self. अयम् This (is) अमृतम् immortality. इदम् This (is) ब्रह्म Brahman. इदम् This (is) सर्वम् all.

This cosmic[1] body is honey to all beings and all beings are honey to this cosmic body. The bright immortal being[2] who is identified with this cosmic body and the bright immortal being who is identified with this individual self are honey to all beings and all beings are honey to them. This fourfold division is nothing but this self.[3] This knowledge of the self is the only means of immortality. This unity that underlies all is Brahman. This knowledge of Brahman (Self) is the means of becoming all.

[NOTES—1. The cosmic body is the aggregate of bodies and organs. It is connected with the human and other species, and is devoid of all distinctions pertaining to the body and the elements. It consists of all elements and gods.

2. It refers to the cosmic mind which is the essence of the subtle and has also no limitations.

3. The entity that is meant here is the individual self whose purpose this aggregate of gross and subtle bodies subserve.]

स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानाꣳ राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमे-

वास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

वै Verily सः that अयम् this आत्मा self अधिपतिः (is) the ruler सर्वेषाम् of all भूतानाम् beings, राजा the king सर्वेषाम् of all भूतानाम् beings. तत् That यथा just as सर्वे all आराः च spokes रथ-नाभौ च in the nave of a chariot wheel, रथ-नेमौ च and in the felloe of a chariot wheel, समर्पिताः are fixed. एवम् So अस्मिन् in this एव very आत्मनि Self, सर्वाणि all भूतानि beings, सर्वे all देवाः gods, सर्वे all लोकाः worlds, सर्वे all प्राणाः organs (and) सर्वे all एते these. आत्मनः (individual) Selves, समर्पिताः (are) fixed.

The Supreme Self is the absolute ruler (self) of all beings, the king[1] of all creatures. Just as all spokes are fixed in the nave and the falloe of a chariot-wheel, so are all beings from Hiranyagarbha down to a clump of grass all gods such as fire, all worlds such as this earth, all organs, and all these individual selves are fixed in this Supreme Self.

[NOTES—1. Not like a prince or a minister but a king.]

[Even before realisation one has always remained Brahman, but through ignorance, one considered himself different from It. One has always been all, but through ignorance one thought himself otherwise. Therefore banishing this ignorance through the knowledge of Brahman, the knower of Brahman, having all the while been Brahman, became Brahman and having all the time being all, became

all. As the rising sun dispells the gloom of night, so the knowledge of Brahman removes ignorance.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् । दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाचेति ॥ १६ ॥

वै Verily इदम् this (is) तत् that मधु (विद्या) Secret meditation, Self-knowledge दध्यङ् Dadhyach, आथर्वणः versed in the Atharva-Veda उवाच taught, proclaimed, अश्विभ्याम् the two Ashwins, ऋषिः sage (Kakshivat) पश्यन् seeing, perceiving तत् that एतत् this अवोचत् said नरा: O heroic Ashwins, तत् that उग्रम् fearful, terrible दंसः deed वाम् you both (did) सनये out of gain. आविष्कृणोमि (I) will make manifest, will disclose न * as, like तन्यतुः the lightening, the cloud वृष्टिम् (does) rain यत् that मधु (विद्या) secret meditation, Self-knowledge यत् ईम् † which दध्यङ् Dadhyach आथर्वणः versed in the Atharva-Veda प्र उवाच taught, proclaimed वाम् you both शीर्ष्णा through the head अश्वस्य of the horse.

This is verily that secret meditation known as self-knowledge which Dadhyach[1] versed in the Atharva-Veda proclaimed to the two Ashwins. Seeing this, sage Kakshivat[2] said, 'O heroic

* The particle 'na' after a word in the Vedas denotes comparison, not negation.

† 'im' is an expletive.

Ashwins, that fearful deed which you performed out of gain, I will disclose as a cloud indicates rain through rumbling noise. I will make manifest this secret meditation known as self-knowledge which Dadhyach, versed in the Atharva-Veda, proclaimed to you through a horse's head.

[NOTES—1. The story of how Dadhyach taught self-knowledge to the two Ashwins is given in Shatapatha Brāhmana (14. 1. 1. 22-24) as follows: It was a favourite subject to the Ashwins. Dadhyach came to them and wished to teach them this knowledge. Dadhyach said to them: Indra threatened me that he will cut off my head the moment I teach this knowledge to anybody. Therefore I am afraid of him. If he does not behead me then I will teach you this secret meditation. Ashwins said in reply: "We will save you from his threat." Dadhyach wanted to know how they will save him. Ashwins said: "When you will accept us as your disciples, we shall behead you, take your head to a safe place and preserve it there. Then we will bring a horse's head and fix it on you. You will teach us the knowledge through that head. When you teach us Indra will cut off that head of yours and then we shall bring back your original head and replace it on you." Brahman Dadhyach agreed to this device and accepted them as his disciples. When he did so, they beheaded him and preserved it in a safe place; then brought a horse's head and fixed it on him. Through that head Dadhyach taught them the knowledge. When he was teaching them, Indra cut off that head. Then the Ashwins brought his own head and replaced it on him.

2. Verses appearing in passages 16, 17 and 19. See Rig-Veda 1. CXVI. 12, 1. CXVII. 22 and VI. XLVII. 18 respectively.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । आथर्वणायाश्विना दधीचेऽश्व्यꣳ शिरः प्रत्यैरयतम् । स वां मधु प्रवोचदृतायन्त्वाष्ट्रं यद्दस्रावपि कक्ष्यं वामिति ॥ १७ ॥

वै Verily इदम् this (is) तत् that मधु (विद्या) secret meditation (which) दध्यङ् Dadhyach आथर्वणः versed in the Atharva-veda उवाच said to, taught अश्विभ्याम् the two Ashwins ऋषिः sage (Kakshivat) पश्यन् seeing, perceiving तत् that एतत् this अवोचत् said अश्विना O heroic Ashwins. प्रत्यैरयतम् (You) set, fix अश्वम् a horse's शिरः head दधीचे on Dadhyach आथर्वणाय versed in the Atharva-Veda. दस्रौ O fearful ones वाम् to you ऋतायन् (सन्) to fulfil promise, to keep word प्रवोचत् (he) proclaimed, taught. वाम् You मधु (=मधु विद्या) the (ritualistic) meditation. त्वाष्ट्रम् Connected with the Sun यत् as अपि also कक्ष्यम् the spiritual meditation.

This is verily that secret meditation which Dadhyach, versed in the Atharva-Veda, proclaimed to the two Ashwins. The sage Kakshivat who visualised this mantra said,—'when the Brāhmana's head was severed, O heroic Ashwins, you cut off a horse's head and fixed it on the shoulders of Dadhyach who is versed in the Atharva-Veda. O fearful ones, in order to fulfil his promise the

Brahmana taught you the (ritualistic) meditation connected with the sun[1] as also the secret meditation on them relating to Supreme Self.

[NOTES—1. When the head of Vishnu was cut off, he became the sun. To replace the head of Vishnu the rite called pravargya was commenced. The meditation with regard to the severance and restoration of Vishnu's head, etc. which forms a part of the rite is the ritualistic meditation connected with the sun. The story as follows appears in Shatapath Brahman (14. 1. 1. 6-10) as well as Taittiriya Aranyak (5. 1. 3-6); Once Vishnu became proud of his power and excellence over the other gods and stood resting his chin on the end of a bow. Then the other gods out of jealousy got some white ants to gnaw off the bow-string. This resulted in the severance of Vishnu's head.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भूत्वा पुरः पुरुष आविशदिति । स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवृतम् ॥ १८ ॥

वै Verily इदम् this तत् that मधु (विद्या) secret meditation दध्यङ् Dadhyach आथर्वणः versed in the Atharva Veda उवाच proclaimed, taught अश्विभ्याम् the Ashwins. ऋषिः Rishi पश्यन् seeing, perceiving तत् that एतत् this अवोचत् said: चक्रे (He) made, created पुरः bodies द्विपदः with two feet. चक्रे (He) made, fashioned पुरः bodies चतुष्पदः with four-feet सः that पुरुषः supreme being भूत्वा becoming पक्षी a bird (the

subtle body) आविशत् entered पुरः the bodies. वै Verily सः that अयम् this पुरुषः is (called) Purush पुरिशयः on account of dwelling सर्वासु in all पूर्षु bodies. न Not किञ्चन anything अनेन by him अनावृतम् (न+आवृतम्) not covered, enveloped. न Not किञ्चन anything अनेन by him न not असंवृतम् pervaded.

This is verily that secret meditation known as self-knowledge which Dadhyach versed in the Atharva-Veda proclaimed to the Ashwins. Seeing this the Rishi Kakshivat said—' The Supreme Being created human and bird bodies with two feet and animal bodies with four feet. That supreme Being first entered the created bodies as subtle bodies. As He dwells in all bodies He is called Purush. There is nothing that is not enveloped [1] by Him in its inside and outside. There is nothing that is not pervaded by Him.'

[NOTES—1. The Supreme Being as name and form (i.e. body and organ) is the inside and outside of everything.]

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेति । अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम् ॥ १९ ॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

वै Verily इदम् this (is) तत् that मधु (विद्या) secret meditation दध्यङ् Dadhyach आथर्वणः versed in the Atharva-Veda उवाच proclaimed to, taught अश्विभ्याम् the Ashwins ऋषिः Sage (Kakshivat) पश्यन् seeing, perceiving तत् that एतत् this अवोचत् said. बभूव (He) was प्रतिरूपः transferred, assumed likeness रूपम् रूपम् into each form. तत् That रूपम् form अस्य of him प्रतिचक्षणाय for making manifest (known) इन्द्रः the lord ईयते is perceived पुरु-रूपः manifold मायाभिः through maya, divese knowledge, false identification; हि because दश: ten हरयः organs शताः hundreds (of them) युक्ताः (are) yoked, अस्य to him. वै Verily अयम् he हरयः (is) the organs. वै Verily अयम् He (is) दश ten सहस्राणि (and) thousands च and बहूनि many च and अनन्तानि infinite तत् that एतत् this ब्रह्म Brahman अपूर्वम् without prior (cause), अनपरम् without posterior (effect), अनन्तरम् without interior, अबाह्यम् without exterior. अयम् This आत्मा Self सर्वानुभूः the perceiver of all, ब्रह्म (is) Brahman. इति अनुशासनम् This (is) the teaching, gist.

This is that secret meditation which Dadhyach, versed in the Atharva-Veda, proclaimed to the two Ashwins. The sage Kakshivat who visualised this mantra said: 'The Supreme Being assumed the likeness of each form. He put on so many forms to make Himself manifest.[1] On account of false identifications with name and form he is apparently perceived as manifold, not truly. Because to Him are yoked, like horses to a chariot, ten organs called

Hari[2], nay hundreds of them as there are infinite beings. He has become the organs. He has become ten and thousands, many and infinite organs. That Brahman is without cause, without effect, without interior, without exterior. This Supreme Self, who perceives everything, is Brahman. This is the gist of all Vedant Texts.'

[NOTES—1. It is, therefore, possible to know the transcendent nature of the Self through name and form.

2. Sense-organs are called Hari because they draw us to sense-objects.]

CHAPTER TWO : SECTION SIX

अथ वंशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

अथ Now **वंशः*** the line of teachers and pupils. **पौतिमाष्यः** Pautimashya **गौपवनात्** from Gaupavana. **गौपवनः** Gaupavana

* The line of teachers is called Vamsa in Sanskrit, because it resembles to a Vamsa (bamboo). Like bamboo this line of teachers, from the top down to the bottom, is divided into sections. The order of succession of teachers of the first four chapters of the last book of the Shatapatha Brahman (of which the first chapter of this Upanishad forms the third chapter of Kānwa recension) is here given. The names in the nominative case belong to the disciples and those in the ablative are of the teachers.

पौतिमाष्यात् from (another) Pautimashya. पौतिमाष्य: (This) Pautimashya गौपवनात् from (another) Gaupavana. गौपवनः (This) Gaupavana कौशिकात् from Kaushik. कौशिकः Kaushika कौन्डिन्यात् from Kaundinya. कौन्डिन्यः Kaundinya शांडिल्यात् from Shandilya. शांडिल्यः Shandilya कौशिकात् from Kaushika च and गौतमात् from Gautam गौतमः Gautam.

Now follows the geneology of teachers and pupils by whom the Madhu[1] kanda was handed down: Pautimashya received the Vidya (knowledge) from Gaupavana. Gaupavana from another Pautimashya. This Pautimashya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Shandilya. Shandilya from Kausika and Gautama. Gautama (from Agniveshya).

[NOTES—1. The first two chapters of this Upanishad is called Madhukānda which aim at expounding the knowledge of Brahman.]

आग्निवेश्यादाग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्चानभिम्लात आनभिम्लातादानभिम्लात आनभिम्लातादानभिम्लातो गौतमाद्गौतमः सैतवप्राचीनयोग्याभ्या ँ सैतवप्राचीनयोग्यौ पाराशर्यात्पाराशर्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजाद्भारद्वाजः पाराशर्यात्पाराशर्यो बैजवापायनाद्बैजवापायनः कौशिकायनेः कौशिकायनिः ॥ २ ॥

अग्निवेश्यात् (Gautam) from Agniveshya अग्निवेश्यः Agniveshya शांडिल्यात् च from Shandilya च and आनभिम्लातात् from Anabhimlata. आनभिम्लातः Anabhimlata आनभिम्लातात् from (another) Anabhimlata. आनभिम्लातः (This) Anabhimlata अनाभिम्लातात् from a (third) Anabhimlata. आनभिम्लातः (This) Anabhimlata गौतमात् from Gautam. गौतमः Gautama सैतव-प्राचीनयोग्याभ्याम् from Saitava and Prachinyogya. सैतव-प्राचीनयोग्यौ Saitava and Prachinyogya पाराशर्यात् from Parasharya. पाराशर्यः Parasharya भारद्वाजात् from Bharadwaj. भारद्वाजः Bharadwaja भारद्वाजात् च from (another) Bharadwaj च and गौतमात् from Gautam, गौतमः Gautam भारद्वाजात् from (another) Bharadwaja. भारद्वाजः Bharadwaja पारशर्यात् from (another) Parasharya पारशर्यः Parasharya बैजवापनायात् from Baijavapanaya बैजवापनायः Baijavapanaya, कौषिकायनेः from Kaushikayana कौशिकायनिः Kaushikayani.

(Gautama) from Āgniveshya. Āgniveshya from Shandilya and Ānabhimlāta. Ānabhimlāta from another Ānabhimlāta. This Ānabhimlāta from a third Ānabhimlāta. This Ānabhimlāta from Gautama. Gautama from Saitava and Prachinayogya. Saitava and Prāchinayogya from Pārāsharya. Pārāsharya from Bhāradwāja. Bhāradwāja from another Bhāradwāja and Gautama. Gautama from another Bhāradwāja. Bhāradwāja from another Pārāsharya. Pārāsharya from Baijavāpayana. Baijavāpanaya from Kausikayani. Kausikayani (from Ghrita kausika).

घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्काच्चाऽऽसुरायणस्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद्बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरस आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङाथर्वणोऽथर्वणो दैवादथर्वा दैवो मृत्योः प्राध्वंसनान्मृत्युः प्राध्वंसनः प्रध्वंसनात्प्रध्वंसन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति बृहदारण्यकोपनिषदि द्वितीयोऽध्यायः ॥ २ ॥

घृतकौशिकात् From Ghritakaushika, घृतकौशिकः Ghritakaushika पाराशर्यायणात् from Parasharyayana. पाराशर्यायणः Parasharyayana पाराशर्यात् from Parasharya. पाराशर्यः Parasharya जातुकर्णात् from Jatukarna. जातुकर्ण्यः Jatukarnya आसुरायणात् च from Asurayana च and यास्कात् from Yaska. असुरायणः Asurayana त्रैवणेः from Traivani. त्रैवणिः Traivani औपजन्धनेः from Aupajandhani औपजन्धनि Aupajandhani आसुरेः

from Asuri. आसुरि: Asuri भारद्वाजात् from Bharadwaja. भारद्वज: Bharadwaja आत्रेयात् from Atreya. आत्रेय: Atreya मान्टे: from Manti. मन्टि: Manti गौतमात् from Gautam. गौतम: Gautam गौतमात् from (another) Gautam. गौतम: (This) Gautama वात्स्यात् from Vatsya. वात्स्य: Vatsya शाण्डिल्यात् from Shandilya. शाण्डिल्य: Shandilya केशोर्यात् काप्यात् from Keshorya Kapya. केशोर्य: काप्य: Keshorya Kapya कुमारहरितात् from Kumarharita. कुमारहरित: Kumarharita गालवात् from Galaba. गालव: Galaba विदर्भीकौण्डिन्यात् from Vidarbhikaundinya. विदर्भीकौण्डिन्य: Vidarbhikaundinya वात्सनपात: बाभ्रवात् from Vatsanapat Babhrava. वत्सनपात् बाभ्रव: Vatsanapat Babhrava पथ: सौभरात् from Pathin Saubhara पन्था: सौभर: Pathin Saubhara. अयास्यात्-आङ्गिरस्यात् from Ayasya Angrirasa. अयास्य: आङ्गिरस: Ayashya Angrirasa आभूते: त्वाष्ट्रात् from Abhuti Twastra. आभुति: त्वाष्ट्र: Abhuti Twastra विश्वरूपात् त्वाष्ट्रात् from Vishwarupa Twastra. विश्वरूप: त्वाष्ट्र: Vishwarupa Twastra अश्विभ्याम् from the two Aswins. अश्विनौ The Ashwins दधीच: आथर्वाणात् frbm Dadhicha Atharvana. दध्यच् आथर्वण: Dadhyach Atharvana आथर्वणं: दैवात् Atharvana Daiva, अथर्वा दैवा: Atharvan Daiva. मृत्यो: प्राध्वांसनात् from Mrityu Pradhwansana. मृत्यु: प्राध्वंसन: Mrityu Pradhwansana, प्रध्वंसनात् from Pradhwansana. प्रध्वंसन: Pradhwansana, एकर्षे: from Ekarshi. एकर्षि: Ekarshi विप्रचित्ते: from Viprachitta. विप्रचित्ति: Viprichitti व्यष्टे: from Vyashti. व्यष्टि: Vyashti सनारो: from Sanaru. सनारु: Sanaru सनातनात् from Sanātana सनातन: Sanatan सनगात् from Sanaga. सनग: Sanaga परमेष्ठिन: from Parmeshtin (Viraj). परमेष्ठी Parmeshthi (Viraj) ब्राह्मण: from Brahman. ब्रह्म Brahman (Hiranyagarbha) स्वयंभु: (is)

self-born, eternal नमः Salutation ब्रह्मणे to Brahman (Hiranyagarbha).

(Kaushikāyani) from Ghritakaushika. Ghritakaushika from Pārāsharyayana. Pārāsharyayana from Pārāsharya. Pārāsharya from Jatukarnya. Jatukarnya from Āsurayana Yāska. Āsurāyana from Traivani. Traivani from Aupajandhani. Aupajandhani from Āsuri. Āsuri from Bhāradwāja. Bhāradwāja from Ātreya. Ātreya from Mānti. Mānti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Shāndilya. Shāndilya from Kaishorya Kāpya. Kaishorya Kāpya from Kumārahārita. Kumārahārita from Gālava. Gālava from Vidarbhikaundinya. Vidarbhikaundinya from Vatsanapat Bābhrava. Vatsanapat Bābhrava from Pathin Saubhara. Pathin Saubhara from Ayāsya Āngirasa. Ayāsya Āngirasa from Ābhuti Twashtra. Ābhuti Twashtra from Vishwarupa Twashtra. Vishwarupa Twashtra from the Ashwins. The Ashwin couple from Dadhyach Ātharvana. Dadhyach Ātharvana from Ātharvan Daiva. Ātharvana Daiva from Mrityu Prādhwamsana. Mrityu Prādhwamsana from Prādhwamsana. Prādhwamsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru

from Sanātana. Sanātana from Sanaga. Sanaga from Viraj. Viraj from Hiranyagarbha.[1] Hiranyagarbha is self-born. Salutation to Hiranyagarbha.

[NOTES—1. In His mind were revealed the Vedas which are but another form of Hiranyagarbha.]

CHAPTER THREE: SECTION ONE

ॐ जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कःस्विदेषां ब्राह्मणानामनूचानतम इति स ह गवाꣳसहस्रमवरुरोध दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

ॐ Om. जनकः ह Janaka वैदेहः King of Videha ईजे performed a sacrifice यज्ञेन by a sacrifice बहु-दक्षिणेन* by plenty of presents, by many gifts. तत्र There ब्राह्मणाः Brahmans कुरु-पांचालानाम् of Kuru and Panchala बभूवुः were अभिसमेताः assembled, तस्य of that ह जनकस्य of Janaka विदेहस्य of the king of Videha बभूवुः was, arose विजिज्ञासा desire of knowledge कःस्विद् which एषां of these ब्राह्मणानाम् of the Brahmans अनूचानतमः इति most erudite, best-versed (in the Vedas). स ह He अवरुरोध had confined, pent in a fold

* It may also mean the sacrifice itself of that name referred to elsewhere in the Vedas. On account of the abundance of gifts, the horse-sacrifice may be so called here.

सहस्रं a thousand गवाम् of cows दश: ten दश: ten पादा: Padas (of gold) बभूवु: were आबद्धा: fixed, attached. शृङ्गयो: on the horns एकएकस्या: of each (cow).

[The preceding Chapter was mainly of the nature of scriptural evidence, whereas this chapter is mainly argumentative. When both scriptural evidence and argument (reasoning) are combined to demonstrate the nature of the Self, they can show it as clearly as a fruit on the palm of one's hands.

The following story is introduced either as an eulogy on knowledge or as prescribing the way to the acquisition of knowledge. Making of presents as well as association with adepts in the line and discussion with them are pointed out as the two customary ways of acquiring knowledge.]

Om. There was a king of Videha named Janak who performed a sacrifice in which abundance of gifts were made. Learned Brahmanas from Kuru and Panchāla, the famous seats of scholars, were assembled there either on invitation or as spectators. At the sight of that large gathering of Vedic scholars, a desire arose in the mind of the sacrificer, King Janak of Videha, to know who was the most erudite among them. Being desirous of knowing this, he as a means of ascertaining it,

had pent in a fold a thousand young cows on each horn of which were attached five Pādas[1] of gold.

[NOTES—1. A Pāda is equal to a quarter of a paḷa or is about one-third of an ounce.]

तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज सामश्रवा३ इति ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवीतेत्यथ ह जनकस्य वैदेहस्य होताऽश्वलो बभूव स हैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ इति स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयꣳ स्म इति तꣳ ह तत एव प्रष्टुं दध्रे होताऽश्वलः ॥ २ ॥

तान् to them उवाच ह (King Janaka) said इति thus भगवन्तः venerable ब्राह्मणाः Brahmans सः he यः who (is) ब्रह्मिष्ठः the greatest Vedic scholar वः among you उदजताम् take home एताः these गाः cows. ते These ब्राह्मणाः Brahmans दधृषुः came forward, dared ह न not. अथ ह Then याज्ञवल्क्यः Yajnavalkya उवाच said ब्रह्मचारिणम् to a pupil स्वम् of his इति thus सोम्य dear सामश्रवा Sāmashrava उदजा take home एताः these (cows). उदाचकार (He) drove, took away ताः them. ते ह Those ब्राह्मणाः Brahmans चुक्रुधुः were enraged. कथम् How ब्रुवीत (he) calls, declares (himself) ब्रह्मिष्ठः इति the greatest Vedic scholar नः among us. अथ Now बभूव there was होता a Hotri अश्वलः (named) Ashwala जनकस्य of Janaka वैदेहस्य

King of Videha. स: He ह then पप्रच्छ asked एनं him याज्ञवल्क्य Yajnavalkya न असि* are त्वं you खलु indeed. ब्रह्मिष्ठः इति The greatest Vedic scholar नः among us? सः ह He उवाच said इति thus वयं we, (here) I कुर्मः do नमः salutation ब्रह्मिष्ठाः greatest Vedic scholar वयम् we, I एव स्म only गोकामाः desirous of cows. ततः ह there upon आश्वलः Ashwala होता the Hotri दध्रे made up his mind, determined प्रष्टुम् to ask questions, to interrogate.

Having thus pent the cows, King Janak addressed the assembly of Brahmanas saying: Venerable Ones, let him who is the greatest Vedic scholar among you take away these cows home. The Brāhmanas thus addressed did not come forward to declare himself as such. Silence prevailed for a time. Then Yajnavalkya asked his pupil Samashravas[1] to drive these cows towards his home. He did accordingly. This enraged the other Brāhmanas, who thought 'How does he dare to declare himself the greatest Vedic scholar among us who are each a great scholar?' There was present a Hotri, named Ashwala, of the sacrificer Janaka, King of Videha. Ashwala now dared to challenge Yājnavalkya thus, 'Yājnavalkya, are you indeed the greatest Vedic scholar among us.' To this Yajnavalkya said in reply, 'I salute the greatest Vedic scholar. I am only desirous of the cows.'

* Censure is signified by prolongation of this accent.

Thereupon Ashwala the Hotri made up his mind to ask him questions.

[NOTES—1. Means one who learns to chant the saman.]

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्युनाऽऽप्तꣳ सर्वं मृत्युनाऽभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति होत्रर्त्विजाऽग्निना वाचा वाग्वै यज्ञस्य होता तद्येयं वाक्सोऽयमग्निः स होता स मुक्तिः साऽतिमुक्तिः ॥ ३ ॥

उवाच (Ashwal) said इति thus याज्ञवल्क्य Yajnavalkya. यतः Since इदम् this सर्वम् all (accessories of this rite) आप्तम् (is) overtaken, seized, मृत्युना by death (ritualistic work) सर्वं all अभिपन्नम् swayed, devoured मृत्युना by death केन by what (meditation) यजमानः the sacrificer अतिमुच्यते goes beyond becomes independent आप्तिम् इति reach, rule मृत्योः of death? वाचा by speech अग्निना by fire ऋत्विजा by the priest होत्रा by Hotri. वै Verily वाक् the speech यज्ञस्य of this sacrifice होता the Hotri. तत् that यत् which इयं this वाक् speech (is) सः that अयम् this अग्निः fire. सः that (fire) होता the Hotri. सः that (Hotri) (is) मुक्तिः liberation. सा That (liberation) अतिमुक्तिः (is) emancipation.

[In the third section on the Udgitha of the First Chapter a general statement has been made that a sacrificer can transcend death by the sacrifice with five factors combined with meditations about it. There it has been briefly stated also that

identity with vital power seated in the mouth is the way of escape from death. The present section examines that and introduces particulars about that meditation.]

Ashwala said to Yājnavalkya, 'Since all the accessories of this sacrifice such as the priests and the fire etc. are seized and swayed by death (ritualistic work[1]) and attended with our natural attachment, what meditation can make the sacrifice independent of it?' Yājnavalkya replied, 'By speech, by fire[2] which is the real priest called Hotri. The speech of the sacrificer is the Hotri. The speech of the sacrificer is the well-known fire with reference to the gods. That fire is the Hotri[3]. When Hotri is meditated upon as fire it is the means of liberation for the sacrificer. The liberation is itself emancipation; for the former is a means to the latter.

[NOTES—1. Sacrifice here means the sacrificer. As Shatapath Brahmana (14. 2. 2. 24) says, "The sacrifice is the sacrificer."

2. If the sacrificer meditates upon the two auxiliaries of the sacrifice, the speech and the Hotri, as fire, their divine form, he is liberated from death which consists in his limited natural attachment to the body and the elements.

3. As Shatapath Brahmana (6. 4. 2. 6) says: 'Fire is the Hotri'.]

याज्ञवल्क्येति होवाच यदिदꣳ सर्वमहोरात्राभ्यामाप्तꣳ सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इत्यध्वर्युणर्त्विजा चक्षुषाऽऽदित्येन चक्षुर्वै यज्ञस्याध्वर्युस्तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः साऽतिमुक्तिः ॥ ४ ॥

उवाच ह (Ashwal) said इति thus याज्ञवल्क्य Yajnavalkya यत् since इदं this सर्वं all (accessories of the sacrifice) आप्तम् (is) overtaken, seized अहोरात्राभ्याम् by day and night सर्वम् all अभिपन्नम् (is) swayed, devoured अहोरात्राभ्याम् by day and night केन by what (meditation) यजमान: the sacrificer अतिमुच्यते is freed, goes beyond आप्तिम् इति reach, rule अहोरात्रयो: of day and night. (Yajnavalkya said) चक्षुषा by the eye आदित्येन by the Sun ऋत्विजा by the priest अध्वर्युणा by Adhvaryu. वै Verily चक्षु: the eye यज्ञस्य of the sacrifice, of the sacrificer अध्वर्युः (is) Adharyu. तत् That यत् which (is) इदं this चक्षुः eye. सः That असौ this आदित्यः Sun. सः That (is) अध्वर्यु: the Adharyu. सः That (is) मुक्तिः the liberation. सा That (is) अतिमुक्तिः emancipation.

[This passage indicates the way to deliverance from Time which causes changes in the accessories of the new-moon and full-moon sacrifice and other rites. Death which is another name for ritualistic work rests on this time which has two forms. The one form of time consists of day, night, etc.; and the other of lunar days, etc. The deliverance from the former form of time is first indicated.]

Ashwal said to Yājnavalkya, 'Since the accessories of the sacrifice seized and also devoured by day and night—one form of Time—What meditation can make the sacrificer free from them?' Yājnavalkya replied: By the eye, by the sun which is the real priest called Adhwaryu.[1] The eye of the sacrificer is the Adhwaryu. Verily the eye of the sacrificer is to be meditated upon as the sun. The Adhwaryu is to be meditated upon as the sun. This meditation is the means of liberation[2] for the sacrificer. This liberation is emancipation.[3]

[NOTES—1. The Adhwaryu keeps ready the accessories of the rite and offers oblations while reciting from the Yajur Veda.

2. Liberation consists in stripping the two accessories of the sacrifice—(the sacrificer's eye and Adhwaryu) of their natural limitations relating to the body and the elements, and meditating upon them as the sun.

3. Because there is no day and night for one who is identified with sun.]

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इत्युद्गात्रर्त्विजा वायुना प्राणेन प्राणो वै यज्ञस्योद्गाता तद्योऽयं प्राणः स वायुः स उद्गाता स मुक्तिः साऽतिमुक्तिः ॥ ५ ॥

उवाच ह (Ashwal) said इति thus याज्ञवल्क्य Yajnavalkya यत् since इदं this सर्वम् all (accessories of the sacrifice) आप्तम् (is) overtaken, seized पूर्वपक्ष-परपक्षाभ्याम् by the bright fortnight and dark fortnight केन by what (meditation) यजमानः the sacrificer अतिमुच्यते is freed, goes beyond आप्तिम् reach, rule पूर्वपक्षपरपक्षयोः इति of the bright fortnight and dark fortnight (Yajnavalkya replied) प्राणेन by the vital power वायुना by the air ऋत्विजा by the priest उद्गात्रा by Udgatri. वै Verily प्राणः the vital power यज्ञस्य of the sacrifice, of the sacrificer उद्गाता (is) the Udgatri. तत् That यत् which अयं this प्राणः vital power सः thet (is) वायुः air cosmic vital power सः that (is) उद्गाता Udgata. सः That (is) मुक्तिः liberation. सा That (is) अतिमुक्तिः emancipation.

Ashwal said to Yājnavalkya, 'Since the accessories of the sacrifice are seized and devoured by the bright and the dark fortnights, what meditation makes the sacrificer free from them ?' Yājnavalkya replied, 'By the vital power—by air which is the real priest called Udgatri (the chanter of Samans). The vital power of the sacrificer is verily the Udgatri.[1] This vital power of the sacrificer is again air. This is the Udgatri. Meditation on this vital force and Udgatri as cosmic vital power (Sutratman) is liberation. This liberation is indeed emancipation.[2]

[Notes—1. It is known from the first chapter (1. 3. 24, and 1. 4. 13).

2. This passage indicates the way to the emancipation from time represented by days and nights caused by the moon. Unlike solar days and nights, lunar days and nights are increased and decreased in the bright and dark fortnights. The changes of the moon are caused by air which is the conventional symbol of cosmic vital power (Sutratman). By meditating on the Udgatri and the vital power of the sacrificer in their divine form the moon which divides Time into bright and dark fortnights and finally being identified with the moon, one goes beyond the reach of bright and dark fortnights.]

याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्बणमिव केनाऽऽक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ब्रह्मणर्त्विजा मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः साऽतिमुक्तिरित्यतिमोक्षा अथ संपदः ॥ ६ ॥

उवाच ह (Ashwal) said इति thus याज्ञवल्क्य Yajnavalkya यत् since इदम् this अन्तरिक्षम् sky इव as it were अनारंबनम् (न-आरंबनम्) (is) without a stay (approach) केन by what आक्रमेण stay (approach) यजमानः the sacrificer आक्रमते approaches, attains स्वर्गम् heaven लोकम् इति world. (Yajnavalkya said) मनसा by the mind, चन्द्रेन by the moon ऋत्विजा by the priest ब्रह्मणा called Brahmā. मनः The mind यज्ञस्य of the sacrifice, of the sacrificer वै verily ब्रह्मा Brahmā. तत् That यत् which (is) इदं this मनः mind सः that (is) असौ this चन्द्रः moon. सः This ब्रह्मा (is) the Brahmā. सः This मुक्तिः (is) deliverance. सा: This अतिमुक्तिः (is) emancipation. इति Such, so far अतिमोक्षाः (the ways of) emancipation. अथ

Now संवादः meditation on achievement, meditation based on resemblance (similarity).

[The passage answers the inquiry about the support by means of which the sacrificer is released from death.]

Ashwal asked again Yājnavalkya thus: 'Since the sky is, as it were[1], without approach, by what approach does the sacrificer attains the heaven (is released)?' Yājnavalkya replied that the sacrificer goes to heaven by the approach of the mind meditated upon as the moon, which is the real priest called Brahmā. Verily the mind of the sacrificer is Brahmā. This mind[2] is to be meditated upon as the moon. The moon again is the priest called Brahmā.[3] This moon meditated upon as the unlimited form of the mind is deliverance from death. This deliverance is emancipation. Such are the various ways of emancipation from death. Now follows the meditation[4] by virtue of some point of similarity.

[NOTES—1. This indicates that there is an approach to heaven but it is unknown.

2. The mind in the body is the same as the moon among the gods, because moon-god is the presiding deity of the mind.

3. The sacrificer sees the moon as the unlimited form of his mind and the priest instead of his limited form, as the

not like the vital power in the body. Therefore Vayu is the deity that never declines.

[NOTES—1. It is not overtaken by death, nor stopped from functioning. His vow remains unbroken.]

अथैष श्लोको भवति यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति प्राणाद्वा एष उदेति प्राणेऽस्तमेति तं देवाश्चक्रिरे धर्मं स एवाद्य स उ श्व इति यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत् प्राण्याच्चैवापान्याच्च नेन्मा पाप्मा मृत्युराप्नुवदिति यद्युचरेत्समापिपयिषेत्तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ २३ ॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Hence. Therefore एषः this श्लोकः verse, mantra भवति there is—यतः च from which सूर्यः the Sun उदेति rises, यत्र in which च and अस्तम् गच्छति इति goes down, sets. वै verily एषः this (Sun) उदेति rises प्राणात् from the vital power अस्तम् एति goes down, disappears प्राणे in the vital power. देवाः The gods (such as fire) चक्रिरे made, observed धर्मम् religious duty, vow तम् of that (air and vital power) सः it, the vow (is) एव indeed अद्य to-day, now सः उ it (the vow) (is) श्वः इति to-morrow, in future यत् वा what (vow) एते these (gods) अध्रियन्त held, settled अमुर्हि then तत् that एव only कुर्वन्ति do, observe अद्य अपि to this day, even now. तस्मात् Therefore चरेत् (one) should observe, should adopt एव only एकम् a single व्रतम् vow, observance प्राण्यात् च do the function of Prana, do respiration च and अपान्यात् do the function of

Apan, do excretion चेत् lest पाप्मा: evil मृत्यु: death आप्नुवत् should seize, should reach मा इति me (him) ; यदि उ if चरेत् (he) observes (it) समापिपयिषेत् (he) should try to the last, should seek to finish तेन उ by it (vow) जयति conquers, attains सायुज्यम् union, identity, सलोकताम् existence in the same world एतस्यै with this देवतायै deity (vital power).

Hence there is this Mantra: In ancient times fire and other gods as well as speech, etc., in the body observed the vow of air and the vital power. Externally the sun rises from air and internally from the vital power in the body as the eye. It sets in the air in the evening and when a man goes to sleep.[1] The vow is observed by the gods now and will be observed in future by them. They follow now and will follow unbroken afterwards. Therefore a person should follow a single observance, a single vow—perform respiration and excretion, lest the evil of death should seize him in the form of fatigue. And if he takes up the vow of the vital force, he should try it to the last. By this vow he attains union with the vital force (whose cosmic form is Hiranyagarbha) or gets existence in the same world with this deity.

[NOTES—1. When one sleeps, his speech, eye, etc., are all merged in the vital power and when one awakes, these again arise from it.]

उवाच ह (Ashwal) said, asked इति thus याज्ञवल्क्य Yajnavalkya कति how many आहुती: (kinds of) oblations अयम् this अध्वर्यु: the priest called Adhwaryu होष्यति will offer अस्मिन् in this यज्ञे sacrifice अद्य इति today? (Yajnavalkya replied). तिस्र: इति Three (kinds), कतमा: which (are) ता: (those) तिस्र: इति three (kinds)? या: (those) which उज्ज्वलन्ति blaze up, flame up हुता: thrown, offered; या: (those) which हुता: thrown, offered अतिनेदन्ते: make a loud noise; या: (those) which हुता: thrown, offered अधिशेरते penetrate the earth, sink in, ताभि: By those (oblations) किम् what जयति इति (one) conquers. ताभि: By those ता: which हुता: (being) offered उज्ज्वलन्ति blaze up, flame up जयति (the sacrificer) conquers एव indeed देवलोकम् the world of the gods. हि For देवलोक: the world of the gods दीप्यते blazes, shines इव as it were. ताभि: By those या: which हुता: (being) offered अतिनेदन्ते make great noise जयति (sacrificer) conquers एव indeed पितृलोकम् in world of the fathers; हि for पितृलोक: the world of the fathers अति (is) excessively (noisy) इव as it were ताभि: By those या: which हुता (being) offered अधिशेरते go down, sink जयति (sacrificer) wins एव indeed मनुष्यलोकम् the world of men. हि For मनुष्यलोक: the world of men अध: (is) low, lower इव as it were.

[This passage introduces a meditation on some part of the lesser sacrifice as the very form of the result he seeks. It is a meditation on similarity.]

Ashwal asked again Yājnavalkya, 'How many kinds of oblations will the priest called Adhwaryu offer in this sacrifice today?' Yājnavalkya replied:

The priest will make three kinds of offerings. Ashwal asked: Which are those three kinds? The other replied: The first kind is of the oblations of wood and ghee that flame up when thrown into fire. The second kind is of the oblations of meat that make loud noise when offered. The third kind of oblations is of milk and soma juice that penetrate into the earth when thrown into fire. It is asked, 'What does the sacrificer attain by those oblations?' The reply: By the oblations of wood and ghee that blaze up on being offered, the sacrificer attains[1] the world of the gods; because this world is so shining that it looks ablaze, as it were. By the oblations of meet that make horrible noise when offered he attains the world of the Fathers; because this world seems to be excessively noisy[2] and by the offerings of milk and soma juice that go down to the earth he attains the world of men, because this world is lower than the higher worlds to be won.

[NOTES—1. The offerings as well as their results—the world of the gods—are both bright. On account of this resemblance, the sacrificer meditates that the bright offerings are the very form of the world of gods and that he is attaining the result by his sacrifices.

2. The world of the Manes is attached to the city of Yama, the god of death. People being put to tortures by him

cry, 'Alas, we are finished. Relieve us, Oh, relieve us from these unbearable sufferings.']

याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीत्येकयेति कतमा सैकेति मन एवेत्यनन्तं वै मनोऽनन्ता विश्वे देवा अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

उवाच ह (Ashwal) asked इति thus याज्ञवल्क्य Yajnavalkya कतिभिः by how many देवताभिः gods अयम् this. ब्रह्मा Priest called Brahma गोपायति protects यज्ञं sacrifice दक्षिणतः from the right अद्य इति today. (Yajnavalkya replied) एकया इति by one. (Ashwal asked) कतमा which (is) सा that एका इति one. (Yajnavalkya replied) मनः the mind एव इति only. वै Verily मनः the mind अनन्तः (is) infinite ; विश्वेदेवाः the Vishwadevas अनन्ताः (are) infinite. तेन By this (meditation) सः he जयतिः conquers अनन्तम् infinite लोकम् world एव indeed.

Ashwal asked, 'Yājnavalkya, by how many gods[1] does the priest called Brahmā from his seat on the right protects the sacrifice today ?' Yājnavalkya replied that the priest does his function by one god only. Ashwal asked 'What is that god ?' To this the other replied : Mind is that god. It is well known that the mind is infinite on account of its endless modifications and infinite are the Vishwadevas. This meditation enables one to conquer an infinite world.

[NOTES—1. The plural form is used for the sake of conformity with previous questions and also for puzzling the opponent.]

याज्ञवल्क्येति होवाच कत्ययमद्योद्गाताऽस्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति तिस्र इति कतमास्तास्तिस्र इति पुरोनुवाक्या च याज्या च शस्यैव तृतीया कतमास्ता या अध्यात्ममिति प्राण एव पुरोनुवाक्याऽपानो याज्या व्यानः शस्या किं ताभिर्जयतीति पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्युलोकꣳ शस्यया ततो ह होताऽश्वल उपरराम ॥ १० ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

उवाच ह (Ashwal) said, asked इति thus याज्ञवल्क्य Yajnavalkya कति how many स्तोत्रियाः kinds of hymns, collection of Riks that can be chanted अयम् this उद्गाता priest called Udgatri स्तोष्यति will chant अस्मिन् in this यज्ञे sacrifice अद्य इति today. (Yajnavalkya replied) तिस्रः इति three kinds. कतमाः which (are) ताः those तिस्रः इति three kinds पुरोनुवाक्या च the preliminary, chanted before the rite याज्या च the sacrificial, chanted during the rite च and शस्या the eulogistic, chanted in praise of the rite तृतीया the third एव indeed कतमाः which (are) ताः these (three kinds) याः which अध्यात्मम् इति with regard to the body. प्राणः Prana एव indeed पुरोनुवाक्या (is) the preliminary (hymns), अपानः Apana याज्या (is) the sacrificial (hymn) व्यानः Vyana शस्या (is) the eulogistic (hymn). ताभिः By those जयति (the sacrificer) attains किम् इति what? पुरोनुवाक्या by this preliminary (hymns) जयति (he) attains

पृथिवी-लोकम् the earth-world. अन्तरिक्ष-लोकम् The sky-world याज्यया by the sacrificial (hymns) द्युलोकम् the heaven-world शस्यया by the eulogistic (hymns) ततः ह thereupon होता Hotri अश्वलः Ashwala उपरराम kept silent.

Ashwal asked : 'Yājnavalkya, how many kinds of hymns (collection of Riks) will be chanted by the priest called Udgatri in this sacrifice today ?' Yājnavalkya replied that the priest will chant three kinds of collections of Riks. The one questioned : 'Which are the three kinds ?' The other replied : The first kind is that collection of Riks that are chanted before the sacrifice. The second is that collection that are chanted during the sacrifice and the third collection is of those Riks that are chanted in praise of sacrifice. The one questioned : 'Which are the three collections of Riks that are with regard to the body ?' The other replied : The Prāna is first kind of collections of Riks, the Apāna[1] is second collection of Riks and the Vyāna is third collection. Question : 'What does the sacrificer attain by them ?' Reply : By the first collection of Riks the sacrificer attains the earth-world, by the second collection the sky-world and by the third the heaven-world. When his questions were thus answered Hotri named Ashwala understood the depth of his opponent's erudition and kept silent.

CHAPTER THREE : SECTION TWO

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहा इति । अष्टौ ग्रहा अष्टावतिग्रहा इति ये तेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥ १ ॥

अथ Then (when Ashwal stopped) आर्तभागः Ārtabhāgā, a son of Ritabhāga जारत्कारवः a descendant of Jaratkaru पप्रच्छ ह asked questions एनम् to him (Yajnavalkya). उवाच ह (He) said, asked इति thus याज्ञवल्क्य Yajnavalkya कति how many ग्रहाः (are) Grahas,* organs of perception कति how many अतिग्रहाः इति* Atigrahas sense-objects. (Yajnavalkya replied) अष्टौ (There are) eight ग्रहाः Grahas, sense-organs, अष्टौ eight अतिग्रहाः इति Atigrahas organs of preception ये which ते (are) those अष्टौ eight ग्रहाः Grahas, अष्टौ eight अतिग्रहाः Atigrahas कतमे what ते इति (are) they ?

[Deliverance from time and rites—the two forms of death has been explained in the previous section. The present section describes deliverance from other two forms of death—the organs and objects. Shatapath Brahmana (10. 5. 2. 16) rightly says that though death is one, it has many forms, and again the same scripture (10. 5. 2. 2) observes that hunger is death. The whole range of relative existence consisting of ends and means is ruled by

* Literally Graha means that which perceives and Atigraha means that which is greater than a graha or that which determines the nature of perception.

the organs and objects that really mean death. Liberation from the relative existence—which is the ultimate goal of human life, means emancipation from the bondage of organs and objects—the formidable forms of death. When the bondages are known, one in bondage can try to escape from them. Hence this section describes the fetters of organs and objects.]

When Ashwal stopped, Artabaga, a son of Ritabhaga, a descendant of Jaratkāru, put questions to Yājnavalkya. He asked Yājnavalkya, 'How many sense-organs are there and how many sense-objects?' Yājnavalkya replied: There are eight sense-organs and eight sense-objects. Arthabhaga asked again, 'Which in particular are those eight sense-organs and eight sense-objects spoken of by you?'

प्राणो वै ग्रहः सोऽपानेनातिग्राहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

वै Verily प्राणः the Prāna, nose ग्रहः (is) the Graha. सः It गृहीतः (is) overtaken अतिग्रहेण by the Atigraha अपानेन by the Apāna, odour; हि because जिघ्रति (one) smells गन्धान् the odours अपानेन् by the Apāna, air breathed in.

The nose is verily a sense-organ. It is overtaken by its object—odour. Because everybody

smells through the nose odours presented by the air that is breathed in.

वाग्वै ग्रहः स नाम्नाऽतिग्राहेण गृहीतो वाचा हि नामान्यभिवदति ॥ ३ ॥

वै Verily वाक् the speech ग्रहः (is) a sense-organ. सः It गृहीतः (is) overtaken अतिग्राहेण by the sense-object नाम्ना by name; हि because अभिवदति (one) speaks; pronounces नामानि names, words वाचा by the speech.

The speech is verily a sense-organ. It is overtaken by its object—the name. Because one pronounces names (the words) by speech.

जिह्वा वै ग्रहः स रसेनातिग्राहेण गृहीतो जिह्वया हि रसान्विजानाति ॥ ४ ॥

वै Verily जिह्वा the tongue ग्रहः (is) a sense-organ. सः It गृहीतः (is) overtaken अतिग्राहेण by the sense-object रसेन by the taste; हि for जिह्वया by the tongue विजानाति (one) knows, perceives रसान् the tastes.

The tongue is verily a sense-organ. It is overtaken by its object—the taste. Because one perceives tastes by the tongue.

चक्षुर्वै ग्रहः स रूपेणातिग्राहेण गृहीतश्चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

वै Verily चक्षुः the eye ग्रहः (is) a sense-organ सः It गृहीतः (is) overtaken अतिग्राहेण by the sense-object रूपेण the form हि for चक्षुषा by the eye पश्यति (one) sees रूपाणि forms.

The eye is verily a sense-organ. It is overtaken by its object—the form. Because one sees forms by the eye.

श्रोत्रं वै ग्रहः स शब्देनातिग्राहेण गृहीतः श्रोत्रेण हि शब्दाञ्शृणोति ॥ ६ ॥

वै Verily श्रोत्रम् the ear ग्रहः (is) a sense-organ. सः It गृहीतः (is) overtaken अतिग्राहेण by the sense-object शब्देन by the sound; हि for शृणोति (one) hears शब्दान् the sounds श्रोत्रेण by the ear.

The ear is verily a sense-organ. It is overtaken by its object—the sound. Because one hears sounds by the ear.

मनो वै ग्रहः स कामेनातिग्राहेण गृहीतो मनसा हि कामान्कामयते ॥ ७ ॥

वै Verily मनः the mind ग्रहः (is) a sense-organ. सः It गृहीतः (is) overtaken अतिग्राहेण by the sense-organ कामेन by the desire; हि for कामयते (one) desires कामान् desires मनसा by the mind.

The mind is verily a sense-organ. It is overtaken by its object—the desire. Because one desires by the mind.

हस्तौ वै ग्रहः स कर्मणाऽतिग्राहेण गृहीतो हस्ताभ्यां हि कर्म करोति ॥ ८ ॥

वै Verily हस्तौ the hands, arms ग्रहः (are) a sense-organ. सः It, they गृहीतः (are) overtaken अतिग्राहेण* by the sense-object कर्मणा by work; हि for करोति (one) does कर्म work हस्ताभ्याम् by the hands (arms).

The hands are verily a sense-organ. They are overtaken by their object—the work. Because one does work by the hands.

त्वग्वै ग्रहः स स्पर्शेनातिग्राहेण गृहीतस्त्वचा हि स्पर्शान्वेदयत इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ॥ ९ ॥

वै Verily त्वक् the skin ग्रहः (is) a sense-organ. सः It गृहीतः is controlled अतिग्राहेण by the sense-object स्पर्शेन by the touch. हि For त्वचा by the skin वेदयते (one) perceives स्पर्शान् touches. एते these (from nose up to skin) अष्टौ the eight sense-organs; एते these अष्टौ eight अतिग्रहाः इति sense-objects.

The skin is verily a sense-organ. It is overtaken by its object—the touch. Because one perceives touches by the skin. These from nose up to the skin are the eight sense-organs and these from odour to touch are the eight objects of perception.

* The long vowel in Atigrāha which occurs in this and some proceding passages is a Vedic license.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्योरन्नं का स्वित्सा देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्युः सोऽपामन्नमप पुनर्मृत्युं जयति ॥ १० ॥

उवाच ह (Artabhaga) spoke इति thus: याज्ञवल्क्य Yajnavalkya यत् since सर्वम् all इदम् this (manifested Universe) अन्नम् (is) the food मृत्योः of death का स्वित् which (is) सा that देवता God यस्याः whose अन्नम् food (is) मृत्युः इति death. वै Verily अग्निः the fire (is) मृत्युः death. सः It (is) अन्नम् the food अपाम् of water. अपजयति (He) conquers, overcomes पुनः further मृत्युम् death.

At the conclusion of the topic on the organs and their objects, Artabhaga spoke again. He said, 'Yājnavalkya, since this manifested Universe is swallowed by death, which is that god who is the destroyer of death[1]?' Yājnavalkya replied, 'There is the death (destroyer) of death. For instance, fire being a destroyer is the death of all.' But as it is swallowed by water, it is the food of water. Therefore one who knows this overcomes further death.

NOTES—1. As Katha Upanishad (2. 25) says that death is His sauce.]

याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते स उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ॥ ११ ॥

उवाच ह (Artabhaga) spoke, asked इति thus: याज्ञवल्क्य Yajnavalkya यत्र where, when अयम् this पुरुषः man म्रियते dies अस्मात् from him आहो do प्राणाः the organs उद्क्रामन्ति go up. याज्ञवल्क्यः Yajnavalkya उवाच ह said न इति no न इति no. अत्र Here, in him एव only समवनीयन्ते (they) merge, become one. सः It (the body) उच्छ्वयति swells, आध्मायति is inflated; आध्मातः (being) inflated शेते lies मृतः dead, motionless.

Artabhaga asked again, 'Yājnavalkya, when man, liberated from death in the form of organs and objects, knows Brahman and dies, do his organs and objects[1] go up from him (the dying Knower of Brahman) or not?' Yājnavalkya replied: They do not go up. They become one with him, their cause like waves in the ocean. It is the body that dies; for it swells, is inflated by the external air like a pair of bellows, and lies motionless in that condition.

[NOTES—1. Which exist in him in the form of impressions and impell him to action.]

याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते किमेनं न जहातीति नामेत्यनन्तं वै नामानन्ता विश्वे देवा अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

उवाच ह (Artabhaga) spoke, asked इति thus याज्ञवल्क्य Yajnavalkya यत्र where, when अयम् this पुरुषः man म्रियते dies

passes away किम् what न not जहाति leaves एनम् इति him ? (Yajnavalkya replied) नाम इति the name. वै Verily नाम the name (is) अनन्तम् infinite, अनन्ताः infinite (are) विश्वेदेवाः the Viswadevas. सः He जयति conquers तेन by that (knowledge) एव indeed अनन्तम् infinite लोकम् world.

Artabhaga again asked, 'Yājnavalkya, when the liberated man passes away what is that which does not leave him?' Yājnavalkya replied that it is name that does not leave him; for the name is infinite.[1] Infinite are the Vishwadevas for they possess infinity of the name. He who knows this conquers indeed an infinite world by the virtue of that knowledge.

[NOTES—1. Infinity of the name is its eternity.]

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीꣳ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर सोम्य हस्तमार्तभागाऽऽवामेवैतस्य वेदिष्यावो न नावेतत्सजन इति । तौ होत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः कर्म हैव तदूचतुरथ यत्प्रशशꣳसतुः कर्म हैव तत्प्रशशꣳसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

उवाच ह (Artabhaga) said, asked इति thus याज्ञवल्क्य Yajnavalkya यत्र when वाक् speech, the vocal organ अस्य of this मृतस्य dead पुरुषस्य person अप्येति enters, goes back अग्निम् into fire, प्राणः vital power, the nose वातम् into air, चक्षुः the eye आदित्यम् into the sun, मनः the mind चन्द्रम् into the moon, श्रोत्रम् the ear दिशः into the quarters, directions, space, शरीरम् the body पृथिवीम् into the earth, आत्मा Self, the ether (in the heart) आकाशम् into sky, into outside ether, लोमानि the hairs (on the body) ओषधीः into herbs, into shrubs, केशाः the hairs (on the head) वनस्पतीन् into the trees, च and लोहितम् the blood च and रेतः the semen निधीयते go back, are deposited अप्सु in the water क्व where, on what तदा then अयम् this पुरुषः person भवति इति is, rests ? सौम्य my friend, gentle one आर्तभाग Artabhaga आहर give (me) हस्तम् (your) hands. आवाम् We two एव only वेदिष्यावः shall know, shall discuss एतस्य of this सजने in crowd, in public नौ we two एतत् this इति न not (discuss). तौ ह They, both उत्क्रम्य going out, retiring मन्त्रयाञ्चक्राते discussed, talked out यत् which तौ ह they ऊचतुः said, decided तत् ह that ऊचतुः (they) said, decided कर्म (is) work एव indeed. अथ And यत् which प्रशशंसतु (they) praised तत् that प्रशशंसतु ह (they) praised कर्म (is) work एव indeed. वै Verily भवति (one) becomes, turns पुण्यः good (enjoined by the scriptures) पुण्येन by good कर्मणा work पापः bad पापेन इति by bad (forbidden by the scriptures). ततः ह There upon आर्तभागः Artabhaga जारत्कारवः a descendant of Jaratkaru उपरराम kept silent, stopped.

[Liberation from death in the form of organs and objects consists in the dissolution here itself

of the organs and objects like the extinction of a light. This passage ascertains what starts and stimulates this form of death.]

Artabhaga asked again, 'Yājnavalkya, when the speech[1] of a man, who is dead without the highest knowledge but with the idea of his personality, goes back into fire, the nose into air, the eye[2] into the sun, the mind into the moon, the ear into the directions, the body into the earth, the ether of the heart (which is the seat of Self) into the outside ether, the hairs on the body into the herbs, the hairs on the head into the trees, as well as the blood and the semen are deposited[3] in water, on what does he rest then?' Yājnavalkya said: 'Give me your hand, gentle Artabhaga. This question will be discussed between you and me. It cannot be done in public.' They both retired to a solitary place and discussed the question there. Listen what they decided at the end of the discussion. There they decided that work is the support on which the disembodied man rests. There they refuted all other causes but praised work that stimulates the repeated taking of the body and organs. Since work is the cause of embodiment one turns good by works enjoined by the scriptures and turns bad by works forbidden by the same. Thereupon, Artabhaga, a descendant of Jaratkaru stopped.

[NOTES—1. What are meant here by speech and others are their respective presiding deities. The organs themselves are not merged before the final liberation. When the presiding deities of the organs stop work, the organs become like a bill-hook or any other tool laid down. Then man who is the agent is rendered quite helpless owing to his disembodiment.

2. In each case the verb 'goes back' is understood.

3. It indicates that they are again withdrawn when a new body is taken.]

CHAPTER THREE: SECTION THREE

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेषु चरकाः पर्यव्रजाम ते पतञ्चलस्य काप्यस्य गृहानैम तस्याऽऽसीद्दुहिता गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्सुधन्वाऽऽङ्गिरस इति तं यदा लोकानामन्तानपृच्छामाथैनमब्रूम क्व पारिक्षिता अभवन्निति क्व पारिक्षिता अभवन्स त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिता अभवन्निति ॥ १ ॥

अथ Then भुज्युः Bhujyu लाह्यायनिः the grandson of Lahya पप्रच्छ asked (questions) एनम् ह him (Yajnavalkya). उवाच ह (Bhujyu) said, asked इति thus: याज्ञवल्क्य Yajnavalkya मद्रेषु in the country called Madra पर्यव्रजाम (we) travelled चरकाः* (as) students ऐम (we) came, arrived गृहान् to the

* Students, observers of the appropriate vow for study. Priests called Adhwaryu. For further light on the word see Sir R. G. Bhandarkar in 'Indian Antiquary'.

houses ते of that पतञ्चलस्य of Patanjala काप्यस्य Kapya, a descendant of Kapi. तस्य His दुहिता daughter आसीत् was गन्धर्वगृहीता possessed by a Gandharva. अपृच्छाम (We) asked, interrogated तम् him (Gandharva) इति thus: कः who असि are (you)? सः He (Gandharva) अब्रवीत् said, replied सुधन्वा-आङ्गिरसः इति (I am) Sudhanwan, a descendant of Angirasa. यदा Then अपृच्छाम (we) asked तम् him (Gandharva), अन्तान् the extent, the limits लोकानाम् of the worlds, of the cosmic orb. अथ Then अब्रूम (we) said एनम् to him क्व where पारिक्षिताः the descendants of Parikshit अभवन् इति were याज्ञवल्क्य Yajnavalkya त्वा you पृच्छामि (I) ask क्व where अभवन् इति were पारिक्षिताः the descendants of Parikshita.

[It has been stated before that the liberated man does not go anywhere after death. When he dies, he goes out like a light leaving only the name behind. The present section brings out the idea that liberation is not attainable by work of any kind. It is wrong to think that a high degree of excellence in work may lead to liberation. Work has no access to liberation at all. Work with its factors and results is solely confined to the relative world of name and form. Liberation is neither an effect, nor a created object. It is eternal, unmanifested, beyond name and form and absolutely devoid of all the characteristics of action. Production, attainment, modification and purification are the fourfold functions of work. Except these

it has no other function. But liberation is none of them. Liberation is the destruction of bondage to bodies and organs and elements and total exhaustion of work both bad and good. It is indeed the cessation of transmigration. Therefore it is very clearly shown in this section that results of work however good is within the range of relative world and does not lead to liberation.]

When the descendant of Jaratkaru had stopped, the grandson of Lahya named Bhujyu asked questions to Yājnavalkya. Bhujyu asked, "Yājnavalkya, while we travelled in the country called Madra observing appropriate vow for study we arrived at the house of Patanjala, a descendant of Kapi. His daughter was possessed by a Gandharva[1] (a celestial being). We asked the Gandharva who was he? He replied that he was a descendant of Angiras named Sudhanwan. Desirous of knowing the extent of the cosmic orb we asked him where the descendants of Parikshit were? He revealed to us all about the limits of the universe. Possessed of that knowledge from the Gandharva I ask you, 'Yājnavalkya, where were the descendants[2] of Parikshit?'

[NOTES—1. Gandharva is a being other than human, or an extraordinary or celestial being, or the fire that is worshipped in the house, or the god who is a priest to the gods.

2. A royal race of yore supposed to have been vanished from earth. The names of their descendants are given in Shatapath Brahmana (13. 5. 4. 1-3).]

स होवाचोवाच वै सोऽगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति क न्वश्वमेधयाजिनो गच्छन्तीति द्वात्रिंशतं वै देवरथाह्न्यान्ययं लोकस्तꣳसमन्तं पृथिवी द्विस्तावत्पर्येति ताꣳसमन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाऽऽकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्नित्येवमिव वै स वायुमेव प्रशशꣳस तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं जयति य एवं वेद ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥ इति तृतीयं ब्राह्मणम् ॥ ३ ॥

सः ह He (Yajnavalkya) उवाच said, replied. सः He (Gandharva) वै evidently उवाच said तत् that वै verily ते they (the descendants of Parikshit) अगच्छन् went, dwelt यत्र where अश्वमेधयाजिनः the performers of the horse-sacrifice गच्छन्ति इति go. (Bhujyu asked) क्व नु where अश्वमेध-याजिनः the performers of the horse-sacrifice गच्छन्ति इति go. वै Verily द्वात्रिंशतम् thirty two lines देवरथ-अह्न्यानि covered by the Sun's chariot in a day अयम् this लोकः (is) world. समन्तम् Around ताम् it पर्येति surrounds द्विः twice तावत् as much, as large पृथिवी the earth. समन्तम् Around ताम् that पृथिवीम् earth पर्येति surrounds द्विः twice तावत् as much, as large समुद्रः the ocean. तत् Now यावती as धारा the edge क्षुरस्य of a razor

वा or यावत् as पत्रम् the fine wing मक्षिकाया: of a fly, of a mosquito तावान् so, that much आकाश: sky, opening अन्तरेण between, at the junction (of the two halves of the cosmic shell) इन्द्र: Indra, God, fire kindled in the horse-sacrifice प्रायच्छत् delivered, handed over तान् then (the descendants of Parikshit) वायवे to the air भूत्वा being सुपर्ण: a falcon. वायु: The air धित्वा putting, holding तान् them आत्मनि within itself अगमयत् made (them) go, conveyed (them) तत्र there यत्र where अश्वमेध-याजिन: the performers of horse-sacrifice अभवन् इति were, dwelt. एवम् इव Thus वै indeed स: he प्रशशंस praised वायुम् the air एव indeed. तस्मात् Therefore वायु: the air एव indeed (is) व्यष्टि: the individuality, the cause of individual forms: वायु: the air समष्टि: (is) aggregate, collectivity. य Who वेद knows एवम् thus अपजयति (he) conquers, overcomes पुन: मृत्युम् repeated death. तत: ह Therefore भुज्यु: Bhujyu लाह्यायनि the grand son of Lahya उपरराम kept silent, stopped.

Yājnavalkya replied to Bhujyu: I suppose the Gandharva told you that the descendants of Parikshit go where the performers of the horse sacrifice go. Bhujyu asked where the performers of the horse-sacrifice go. Yājnavalkya replied that the world[1] where they go is equal to thirty-two times the space journeyed by the sun's chariot in a day. The earth twice as large as this world surrounds it on every side. The ocean[2] twice as large as the earth surrounds the latter. Now, as

the edge of a razor, or the wing of a mosquito is fine, so small is the opening[3] between the two halves of the cosmic shell. Through that opening fire kindled in the horse-sacrifice in the form of a falcon with wings, tails, etc., handed over the descendants of Parikshit to air. The air holding[4] them within itself conveyed them where the previous performers of the horse-sacrifice dwelt. Thus did the Gandharvas praise the air by which the performers of the horse-sacrifice reached their goal. Therefore the air is the cause of individuality relating to the body, the elements and the gods. It is also the cause of their collectivity as the one cosmic vital power. He who has got this knowledge overcomes repeated death by becoming identified with air in its individual and collective aspects. Thereupon Bhujyu, the grandson of Lahya stopped.

[NOTES—1. This world is surrounded by the mountain, Lokāloka which is the same as the world of Viraj, where people reap the fruits of their past works. This much is the Loka; beyond this is the Aloka.

2. Ocean is named after rain-water by the authors of the Puranas.

3. It is the exit through which the performers of the horse-sacrifice go out and spread.

4. Making them a part of itself.]

CHAPTER THREE: SECTION FOUR

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानीति स त आत्मा सर्वान्तरो यो व्यानेन व्यानीति स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥ १ ॥

अथ Then उषस्तः Ushasta चाक्रायणः the son of Chakra पप्रच्छ asked एनम् ह him (Yajnavalkya). याज्ञवल्क्य इति (Yajnavalkya उवाच ह said (he) व्याचक्ष्व explain, tell about मे to me तम् that ब्रह्म Brahman, (literally) vastest यत् that (is) साक्षात् immediate unobstructed अपरोक्षात् direct, used in a primary sense आत्मा the inmost self, यः that सर्वान्तरः इति (is) within all. एषः This ते your आत्मा individual self सर्वान्तरः (is) within all. याज्ञवल्क्य Yajnavalkya कतमः which सर्वान्तरः (is) within all? सः That यः which प्राणिति breaths, does the function of Prāna प्राणेन through the Prāna ते your आत्मा innerself सर्वान्तरः (is) within all. सः That यः which अपानिति* goes downwards अपानेन through the Apāna ते your आत्मा inner self सर्वान्तरः (is) within all. सः That यः which व्यानिति* which pervades व्यानेन through the Vyāna ते your आत्मा Self सर्वान्तरः (is) within all. सः That यः which

* The long 'i' i the two verbs is a Vedic licence.

उदानिति goes out उदानेन through the Udān ते your आत्मा inner self सर्वान्तरः (is) within all. एषः This ते your आत्मा Self सर्वान्तरः (is) within all.

[It has already been said that the perfection of merits is only concerned with the transmigratory existence and leads to the identity with Hiranyagarbha. Does the transmigrating entity exist? What it is like? This section explains the innermost Self as a distinct entity. Transmigration stops when one knows that the Self is eternally free from all ideas of agency and enjoyment.]

When Bhujyu stopped, the son of Chakra named Ushasta asked questions to Yājnavalkya. Ushasta asked: Yājnavalkya, tell[1] me about the Brahman that is never obstructed from the seer (subject) by anything—the Self that is always used in a primary sense and never figuratively. Thus addressed Yājnavalkya replied that Brahman is the innermost Self that is within all. Ushasta asked: Which of these Selves[2] you mean as my Self that is within all. Thus spoken to, Yājnavalkya replied: That Self which does the function of the Prāna[3] is the Self that is within all. That Self which goes downwards through the Apāna is the Self that is within all. That Self which through the Vyana pervades the body and organs and make them function like a wooden puppet is

the Self that is within all. That which goes out through the Udāna is the Self that is within all. This is your Self that is within all.

[NOTES—1. Explain to me as clearly as one shows a cow by catching hold of its horns.

2. Firstly Self of the body and organs. Secondly the Self that ensouls the subtle body. Thirdly Self is that whose existence is being doubted.

3. It operates through the mouth and the nose.]

स होवाचोषस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्व
इत्येवमेवैतद्व्यपदिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा
सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञ-
वल्क्य सर्वान्तरः । न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारꣳ शृणुयान्न
मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः । एष त
आत्मा सर्वान्तरोऽतोऽन्यदार्तं ततो होषस्तश्चाक्रायण उपरराम ॥२॥
इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः That **उषस्तः** Ushasta **चाक्रायणः** the son of Chakra **उवाच ह** said **इति** thus: **यथा** as **विब्रूयात्** (one) may say, may describe **असौ** this **गौः** cow **असौ** this **अश्वः** horse **एवम्** thus, so **एव** only **एतत्** it **भवति** is **व्यपदिष्टम्** pointed out, indicated (by you). **व्याचक्ष्व** Tell, explain, **मे** to me, **तत्** that **ब्रह्म** Brahman, **यत्** which (is) **एव** indeed **साक्षात्** immediate **अपरोक्षात्** (and) direct **आत्मा** the Self **यः** which (is) **सर्वान्तरः** within all. **एषः** This (is) **ते** your **आत्मा** Self **सर्वान्तरः** (which is) within all,

याज्ञवल्क्य Yajnavalkya. कतमः Which (is) सर्वान्तरः within all. पश्येः (You) see न not द्रष्टारम् the seer दृष्टेः the function of the eye (of the sight) शृणुयात् (you) hear न not श्रोतारम् the hearer श्रुतेः the function of the ear (of hearing). मन्वीथाः (You) think न not मन्तारम् the thinker मतेः of the thought, of the function of the mind. विजानीथाः (You) know न not विज्ञातारम् the knower विज्ञातेः of knowledge, of the function of intellect. एषः This ते your आत्मा Self सर्वान्तरः (is) within all. अन्यत् The other, everything else अतः than this आर्तम् (is) perishable. ततः Thereupon उषस्तः Ushasta चाक्रायणः the son of Chakra उपरराम kept silent, stopped.

Ushasta, the son of Chakra, said to Yājnavalkya, 'As one describes a cow or a horse through certain characteristics so you have indicated Brahman. Tell me the Brahman which is immediate and direct and dwells in all beings as their Self.' Yājnavalkya replied: Your own Self is the very Self of all beings. Ushasta asked: "Which Self is within all?" Yājnavalkya replied: "You cannot see the seer[1] who pervades the function of the eyes. You cannot hear the hearer who pervades the function of the ear. You cannot think the thinker who pervades the function of the mind. You cannot know the knower who pervades the function of the intellect. This your own Self as specified above is the Self of all beings. Everything else whether it is gross body or subtle body consisting

of organs is perishable. This Self alone is imperishable and changeless." Thereupon Ushasta, the son of Chakra stopped.

[NOTES—1. The seer has two kinds of sight—one is ordinary and the other is eternal. The ordinary sight is a function of the mind as connected with the eye. It is an act. Hence it has a beginning and an end. But the sight with which the seer—the Self—is endowed is like the heat and light of fire. It is eternal and is the very essence of the seer. It pervades the act of ordinary vision and has neither beginning nor end. The ordinary sight is an effect, a mere function of the eye and is but a limiting adjunct of the eternal sight. When the latter appears to be in contact with the former, it is described as the seer and also as differentiated into seer and sight. The ordinary sight, however, is coloured by the objects seen through the eye and is only a reflection of the eternal sight. The former originates, ends and is pervaded by the latter. It is therefore that the eternal sight of the Self is metaphorically spoken of as the seer and although eternally seeing, is described as sometimes seeing and sometimes not seeing. But as a matter of fact, the sight of the seer is never lost.]

CHAPTER THREE: SECTION FIVE

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरो

योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं ततो ह कहोलः कौषीतकेय उपरराम॥ १ ॥ इति पञ्चमं ब्राह्मणम्॥ ५ ॥

अथ Then कहोलः Kahola कौषीतकेयः the son of Kushitaka पप्रच्छ asked एनम् ह him (Yajnavalkya): याज्ञवल्क्य Yajnavalkya उवाच ह said (he) इति thus: व्याचक्ष्व: tell, explain मे to me तम् that ब्रह्म Brahman यद् which (is) एव verily साक्षात् immediate, unobstructed. अपरोक्षात् Used in a primary sense, direct आत्मा the Self यः which (is) सर्वान्तरः within all. (Yajnavalkya replied) एषः this ते your आत्मा Self सर्वान्तरः (is) within all. (Kahola asked) कतमः which (is) सर्वान्तरः within all याज्ञवल्क्य Yajnavalkya? यः (That) which अत्येति transcends, overcomes अशनायापिपासे hunger and thirst शोकम् grief मोहम् delusion जराम् decay मृत्युम् death वै verily विदित्वा realising, knowing तम् that एतम् this आत्मानम् Self ब्राह्मणाः the (ancient) Brahmanas व्युत्थाय having risen, having given up पुत्रैषणायाः च desire for son, marriage वित्तैषणायाः च desire for wealth च and लोकैषणायाः desire for worlds अथ then चरन्ति wander about, lead भिक्षाचर्यम् a mendicant's life. हि For सा that या which (is) पुत्रैषणा desire for son, (is) एवम् indeed

वित्तैषणा desire for wealth. सा That या which (is) वित्तैषणा desire for wealth. लोकैषणा (is) desire for worlds. हि For उभे both एते these भवतः are एव indeed एषणे desires. तस्मात् Therefore ब्राह्मणः the knower of Brahman. निर्विद्य having known, having done away with पाण्डित्यम् learning, scholarship तिष्ठासेत् should try to live, should wish to stand, बाल्येन with strength (of knowledge). अथ Then निर्विद्य having known, having dispensed with बाल्यम् च strength च as well as पाण्डित्यम् learning, scholarship मुनिः (becomes) meditative, Muni. अथः Then निर्विद्य having known, having renounced अमौनम् च unmeditativeness मौनम् च meditativeness ब्राह्मणः (becomes) a knower of Brahman. केन How सः that ब्राह्मणः knower of Brahman स्यात् moves about, behaves? येन Howsoever स्यात् (he) may behave, may move about तेन by that एव indeed ईदृशः (he is) just such. अन्यत् Every thing, all desires, अतः except this आर्तम् (is) unsubstantial, perishable, beset with troubles. ततः ह Thereupon कहोलः Kahola कौषितकेयः son of Kushitaka उपरराम kept silent, stopped.

[This section describes the knowledge of Self as well as renunciation which is the means of attaining that knowledge and thus liberating the Self from bondage.]

Then Kahola, the son of Kushitaka, asked questions to Yājnavalkya. He said, 'Tell me the Brahman that is unobstructed by anything and used in a primary sense'. Yājnavalkya replied: 'Your own Self which dwells in all beings is that Brahman.' Kahola asked: 'Which Self is within

all?' Yājnavalkya replied: 'That which is beyond hunger and thirst[1], grief[2] and delusion[3], decay[4] and death[5] is your own Self. Realising their very Self as Brahman free from all attributes the ancient Brahmanas gave up the desire for sons[6], desire for wealth[7] and desire for the worlds of the manes and the gods and wandered about as monks[8] living on alms. Every desire for means is a desire for results. Therefore that which is the desire for son, is the desire for wealth, and that which is desire for wealth is the desire for worlds, for both these are indeed desires, one being but a means to the other. Therefore a knower of Brahman does away with learning and tries to stand by the strength* which is born of Self-knowledge. Having dispensed with strength[9] and learning[10] he becomes meditative. Having renounced both meditativeness and its opposite he becomes a knower of Brahman. How does the knower of Brahman move about? Howsoever he may move[11] about, he remains a Knower of Brahman. Except this Knowledge of Brahman which is accompanied by eternal satisfaction, all desires[12] are unsubstantial like a dream, illusion or mirage.' Thereupon Kahola, the son of Kushitaka stopped.

* Those who are ignorant of Self derive their strength from the means and results of actions.

[NOTES—1. Hunger and thirst centre in the vital power.

2. Grief is desire. It is a kind of discomfort felt by one who reflects on some covetable thing. This discomfort kindles desire.

3. Delusion is a mistake. It is a sort of a confusion born of wrong perception. Both grief and delusion dwell in the mind.

4. Decay is that change of body and organs which is marked by wrinkles, grey hair, etc.

5. Death is ultimate change that overtakes the body and results in the fall of the body. These six from hunger to death work in all beings in an unbroken succession like days and nights or the waves of an ocean. They are in reality attributes of vital power, mind and body. They never belong to the Self which remains untouched by them.

6. It is the means of winning this world.

7. Cattle, etc., which are the means of performing sacrifices.

8. Monastic life is characterised by renunciation of desires and also abandonment of all work together with their means.

9. Self-knowledge is the same as the total annihilation of all ideas of non-Self.

10. The knowledge of Self derived from the teacher and the scriptures.

11. It is a tribute to the Knowledge of Brahman and does not mean reckless behaviour. Mahabharat (14. 46. 51) says that the Knower of Brahman does not wear signs but practises the principles. Vayu Purana (10) says his signs are not manifest nor his behaviour.

12. As a rope is fancied to be a snake, a mother of pearl to be silver and the sky to be blue and concave on account of

ignorance, so the Self is ignorantly imagined to be subject of the attributes of body, mind and vital power. All these attributes are unreal. The phenomenal world appears real to those who have conventional ignorant outlook. But this illusion is a fact only to the Knower of Brahman. For him Brahman alone is one absolute Reality without a second and beyond all finite relations.]

CHAPTER THREE : SECTION SIX

अथ हैनं गार्गी वाचक्नवी पप्रच्छ याज्ञवल्क्येति होवाच यदिदꣳ सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति वायौ गार्गीति कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेत्यन्तरिक्षलोकेषु गार्गीति कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति गन्धर्वलोकेषु गार्गीति कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेत्यादित्यलोकेषु गार्गीति कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति चन्द्रलोकेषु गार्गीति कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति नक्षत्रलोकेषु गार्गीति कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति देवलोकेषु गार्गीति कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेतीन्द्रलोकेषु गार्गीति कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति प्रजापतिलोकेषु गार्गीति कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ब्रह्मलोकेषु गार्गीति कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति स होवाच

गार्गि माऽतिप्राक्षीर्मा ते मूर्धा व्यपप्तदनतिप्रश्न्यां वै देवतामति-पृच्छसि गार्गि माऽतिप्राक्षीरिति ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अथ Then गार्गी Gargi वाचक्नवी the daughter of Vachaknu पप्रच्छ asked एनम् ह him (Yajnavalkya). उवाच ह (she) said इति thus : याज्ञवल्क्य Yajnavalkya यत् if सर्वम् all इदम् this ओतम् च प्रोतम् च (is) pervaded, placed like warp and woof in a cloth अप्सु in water कस्मिन् नु in what आपः* water खलु indeed ओतः च प्रोतः च इति (is) woven, pervaded ? वायौ: In air, गार्गि इति O Gargi. कस्मिन् नु In what वायुः air खलु indeed ओतः च प्रोतः च (is) woven, pervaded ? अन्तरिक्षलोकेषु In the worlds of the sky, गार्गि इति O Gargi. कस्मिन् नु In what अन्तरिक्षलोकाः खलु worlds of the sky indeed ओताः च प्रोताः च इति (are) pervaded ? गन्धर्वलोकेषु In the worlds of the Gandharvas (celestial minstrels) गार्गि इति O Gargi. कस्मिन् नु In what गन्धर्वलोकाः the worlds of the Gandharvas खलु indeed ओताः च प्रोताः च इति (are) pervaded, woven ? आदित्य-लोकेषु In the worlds of the Sun गार्गि इति O Gargi. कस्मिन् नु In what आदित्य-लोकाः the worlds of the Sun खलु indeed ओताः च प्रोताः च इति (are) pervaded, woven ? चन्द्रलोकेषु In the worlds of the moon, गार्गि इति O Gargi. कस्मिन् नु In what चन्द्रलोकाः the worlds of the moon खलु indeed ओताः च प्रोताः च (are) woven, pervaded ? नक्षत्रलोकेषु In the worlds of the stars, गार्गि इति O Gargi. कस्मिन् नु In what नक्षत्रलोकाः the worlds

* As fire cannot manifest itself independently like other elements and must take the help of the particles of earth, or water, fire is not mentioned here as pervading water.

of stars खलु indeed ओताः च प्रोताः च (are) pervaded, woven ? देवलोकेषु In the worlds of the gods गार्गि इति O Gargi. कस्मिन् नु In what देवलोकाः the worlds of the gods खलु indeed ओताः च प्रोताः च इति (are) woven, pervaded ? इन्द्रलोकेषु इति In the worlds of Indra. कस्मिन् नु In what इन्द्रलोकाः the worlds of Indra खलु indeed ओताः च प्रोताः च इति (are) pervaded, woven ? प्रजापति-लोकेषु In the worlds of Prajapati (Viraj) गार्गि इति O Gargi. कस्मिन् नु In what प्रजापतिलोकाः the worlds of Prajapati खलु indeed ओताः च प्रोताः च इति (are) pervaded, woven ? ब्रह्मलोकेषु In the worlds of Brahman (Hiranyagarba) गार्गि इति O Gargi. कस्मिन् नु In what ब्रह्मलोकाः the worlds of Brahman (Hiranyagarbha) ओताः च प्रोताः च इति (are) pervaded ? सः ह He (Yajnavalkya) उवाच said गार्गि O Gargi मा do not अतिप्राक्षीः ask too much, push your question too for. ते Your मूर्धा head व्यपप्तत् should fall off मा not गार्गि O Gargi. वै Verily अति पृच्छसि (you) are asking too much, are questioning too far देवताम् a deity अनतिप्रश्न्याम् that should not be reasoned about. मा Not अतिप्राक्षीः इति ask too much, question too far. ततः ह Thereupon गार्गी Gargi वाचक्नवी the daughter of Vachaknu उपरराम kept silent, stopped.

[This passage shows how the aspirant can realise his own Self by taking up each of the relatively external elements from earth up to the ether and eliminating it.]

Then Gārgi, the daughter of Vachaknu, asked questions to Yājnavalkya. She said, 'If all, that is composed of earth is pervaded within and without

by water[1], what pervades water?' Yājnavalkya replied: Air pervades water. Gārgi asked, 'What pervades air?' Yājnavalkya replied: Sky pervades air. Gārgi asked, 'What pervades the sky?' Yājnavalkya replied: The worlds of the Gandharvas (celestial minstrels) pervade the sky. Gārgi asked: What pervades the worlds of the Gandharvas? Yājnavalkya replied: The worlds of the sun pervade the world of the Gandharvas. Gārgi asked: What pervades the worlds of the sun? Yājnavalkya replied: The worlds of the moon pervade the worlds of the sun. Gārgi asked: What pervades the worlds of the moon? Yājnavalkya replied: The worlds of the stars pervade the worlds of the moon. Gārgi asked: What pervades the worlds of the stars? Yājnavalkya replied that worlds of the gods pervade the worlds of the stars. Gārgi asked: What pervades the worlds of the gods? Yājnavalkya replied: The worlds of Indra pervades the worlds of the gods. Gārgi asked: What pervades the worlds of Indra? Yājnavalkya replied that the worlds[2] of Viraj pervade the worlds of Indra. Gārgi asked: What pervades the worlds of Viraj? Yājnavalkya replied that the worlds[3] of the Hiranyagarbha pervade the worlds of Viraj. Gārgi asked: What pervades the worlds[4] of Hiranyagarbha? Yājnavalkya said, 'Do not, O Gārgi, ask

too much, lest by so doing your head should fall off. You are questioning about a deity who cannot be known through reasoning.[5] Do not, O Gārgi, question too far unless you wish to die.' Thereupon Gārgi, the daughter of Vachaknu, stopped.

[NOTES—1. Otherwise the earth would be scattered like a handful of fried barley flour.

2. *i.e.*, the elements that compose the body of Viraj.

3. *i.e.*, the elements that compose the Universe.

4. The plural in 'worlds' is used in the Text, because these worlds are arranged in an ascending order of subtlety, and each of them is composed of the same five elements so transformed as to become fit abodes for the enjoyment of beings.

5. The nature of the deity cannot be known through inference. The deity must be known only from the scriptures.]

CHAPTER THREE: SECTION SEVEN

अथ हैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानास्तस्याऽऽसीद्भार्या गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्कबन्ध आथर्वण इति सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति सोऽब्रवीत्पतञ्चलः काप्यो नाहं

तद्भगवन्वेदेति सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकꣳसर्वाणि च भूतानि योऽन्तरोयमयतीति सोऽब्रवीत्पतञ्चलः काप्यो नाहं तं भगवन्वेदेति सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति तेभ्योऽब्रवीत्तदहं वेद तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाꣳस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति यो वा इदं कश्चिदब्रूयाद्वेद वेदेति यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

अथ Then उद्दालकः Uddalaka आरुणिः the son of Aruna पप्रच्छ asked एनम् ह him (Yajnavalkya). उवाच ह (He) said इति this: याज्ञवल्क्य Yajnavalkya मद्रेषु in the country of Madra, अवसम् (we) lived, dwelt गृहेषु in the house पतञ्चलस्य of Patanchala काप्यस्य a descendant of Kapi अधीयानाः studying यज्ञम् sacrifice, the scriptures on sacrifice. तस्य His भार्या wife आसीत् was गन्धर्व-गृहीता possessed by a Gandharva. अपृच्छम् (He) asked तम् him (Gandharva) इति thus: कः who असि are (you)? सः He (Gandharva) अब्रवीत् said इति (I am) कबन्धः Kabandha, आथर्वणः the son of Atharvan. सः He अब्रवीत् said, asked पतञ्चलम् to Patanchala काप्यम् a descendant of Kapi च and याज्ञिकान् students of the scriptures on sacrifices काप्यः a descendant of Kapi नु त्वम् do you वेत्थ know तत् that सूत्रम् thread, cosmic vital power, innermost

entity of the world of Hiranyagarbha येन by which अयम् this लोकः world, life च and परम् च the next लोकः world, life च and सर्वाणि all भूतानि beings भवन्ति are संदृब्धानि strung together, held together? तत् That पतञ्चलः Patanchala काप्यः a descendant of Kapi अब्रवीत् said भगवन् Venerable Sir अहम् I वेद know न not तत् it. सः He अब्रवीत् said पतञ्चलम् to Patanchal काप्यम् a descendant of Kapi च and यज्ञिकान् the students नु त्वम् do you वेत्थ know. काप्य Kapya तम् that अन्तर्यामिणम् Inner controller यः who यमयति causes them move, makes them perform, controls अन्तरे from within इमम् this लोकम् life च and परं the next लोकम् : world, life च and सर्वाणि all भूतानि इति beings, creatures. सः That पतञ्चलः Patanchala काप्यः Kapya अब्रवीत् said इति thus भगवन् Venerable Sir अहम् I वेद know न not तम् it. सः He अब्रवीत् said पतञ्चलम् Patanchala काप्यम् Kapya च and यज्ञिकान् the students. वै verily सः he यः who विद्यात् knows काप्य Kapya तत् that सूत्रम् Sutra, thread च and तम् that अन्तर्यामिणम् इति Inner controller, सः he (is) ब्रह्मवित् the knower of Brahman; सः he लोकवित् (is) the knower of the worlds; सः he देववित् (is) the knower of Gods सः he वेदवित् (is) the knower of Vedas सः he भूतवित् (is) the knower of beings; सः he आत्मवित् (is) the knower of the Self; सः he सर्ववित् इति (is) the knower of all, अब्रवीत् (he) said, described (it) तेभ्यः to them अहम् I वेद know तत् it चेत् if त्वम् you याज्ञवल्क्य Yajnavalkya अविद्वान् without knowing तत् that सूत्रम् Sutra, तम् that अन्तर्यामिणम् Inner controller उदजसे take away ब्रह्मगवीः the cows belonging to the knower of Brahmin. ते Your मूर्धा head विपतिष्यति इति will fall off. वै Verily गौतम

Gautam वेद know तत् that सूत्रम् Sutra च and तत् that अन्तर्यामिणम् इति Inner controller, वै indeed यः who इदम् this कश्चित् anyone ब्रूयात् may say वेद (I) know. वेद इति (I) know ब्रूहि tell, describe तथा so यथा as वेत्थ इति (you) know.

[This section describes the Sutra which is the innermost entity of the world of Hiranyagarbha. The following anecdote is introduced to show that the Sutra is to be known through oral instruction.]

Then Uddālaka, the son of Aruna, asked questions to Yājnavalkya. He said, " In the country of the Madra, we dwelt in the house of Patanchala, a descendant of Kapi, as students of the scriptures on sacrifices. His wife was possessed by a Gandharva. He asked the Gandharva who he was. The Gandharva replied that he was Kabandha, the son of Atharvan. He asked Patanchala Kapya and his students of the scriptures on sacrifices : ' Do you know that Sutra by which this world, the next world and all creatures from Hiranyagarbha down to a clump of grass are strung together like a garland with a thread ? ' Patanchala Kapya replied to the Gandharva reverentially that he did not know It. The Gandharva again asked him and the students, whether they knew the Inner Controller who governs this world and the next and all beings from within like a wooden puppet? Patanchala Kapya replied

respectfully in the negative. The Gandharva said again to him and the students in praise of the meditation, of Sutra as follows: The Knower of Sutra and Inner Controller as described above is verily the Knower of Brahman (Supreme Self). He is the Knower of the worlds such as the earth controlled by the Sutra. He is the Knower of the gods such as fire who preside over those worlds. He is the Knower of the Vedas which are authorities for all. He is the Knower of all beings upto Viraj. He is the Knower of the Self who is the agent and the experiencer. He is the Knower of all. Thus the Gandharva described the Sutra to them and us. I have known this meditation on Sutra from the Gandharva. If you, Yājnavalkya, do not know the Sutra and the Inner Controller and still take away the cows belonging only to the knowers of Brahman, your head shall fall off." Yājnavalkya said, I know, O Gautama, that Sutra and the Inner Controller.' At this Gautama retorted thus: Anybody may laud himself saying, 'I know, I know.' Describe to us what you know about It.

स होवाच वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रꣳसिषतास्याङ्गानीति वायुना

हि गौतम सूत्रेण संदृब्धानि भवन्तीत्येवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥ २ ॥

सः He (Yajnavalkya) उवाच ह said. गौतम O Gautam वै verily वायुः Vayu (is) तत् that सूत्रम् Sutra. वै Verily गौतम O Gautam वायुना by Vayu (air) सूत्रेण by Sutra (thread) अयम् this लोकः च world च and परः the next लोकः world च and सर्वाणि all भूतानि beings, creatures भवन्ति are संदृब्धानि held together, strung together. तस्मात् Therefore गौतम O Gautam वै verily आहुः (people) say इति thus पुरुषम् of a person प्रेतम् dead अस्य his अङ्गानि limbs व्यस्रं-सिषत are scattered, are loosened हि because गौतम O Gautam वायुना by Vayu (air) सूत्रेण by Sutra (thread) भवन्ति are संदृब्धानि इति held together. एवम् Thus एतत् this याज्ञवल्क्य Yajnavalkya ब्रूहि tell, describe अन्तर्यामिणम् the Internal Controller.

Yājnavalkya said, 'Vāyu[1] (air) O Gautama, is verily that Sutra[2] (thread) and nothing else. By air as by a thread this world and the next and all creatures are strung together. Therefore, O Gautama people speak of a dead person that his limbs are scattered because they are strung together by air as gems by a thread.' The other said, 'It is so, Yājnavalkya. Now tell me about the Internal Controller who is within all.'

[NOTES—1. Vāyu is that fine substance which like the ether pervades and supports earth, etc. It is indeed the

17

material of the subtle body with its seventeen parts (such as the ten organs, five vital powers, mind and intellect) in which the past actions and impressions of creatures are stored up. Vāyu has both collective as well as individual aspects. Its external forms like the waves of an ocean are forty-nine Maruts (airs).

2. Literal meaning of the word is thread. It is so called because it supports everything. It is the principle of Vāyu. The world of Hiranyagarbha is pervaded by it as earth by water.]

यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ३ ॥

यः (He) who तिष्ठन् inhabiting, dwelling पृथिव्याम् in the earth (is) अन्तरः* inside, within पृथिव्याः of the earth, यम् whom पृथिवी the earth (deity of the earth) न not वेद knows, यस्य whose शरीरम् body (is) पृथिवी the earth, यः who यमयति rules, controls, directs, पृथिवीम् the earth अन्तरः (being) inside, within ते (is) your (also of others) एषः this अमृतः immortal आत्मा Self अन्तर्यामी the Inner Ruler.

Yājnavalkya said : He who dwells in the earth and is within the earth, whom the deity of earth does not know as a distinct entity dwelling within

* Sankara explains 'antara' as 'abhyantara'. Max Muller following Sankara translates 'antara' by within. But Max Muller confesses that he prefers to translate the word as 'different from' as Deussen does, particularly as the word governs an ablative.

her, whose body [1] and organs are the same as those of the earth, and who directs the earth to her particular work from within, is the Inner Ruler, Your own immortal [2] Self as also mine and that of all beings.

[NOTES—1. The body and organs of the deity identified with the earth, etc., which are the result of their past actions, are also the body and organ of the Internal Ruler, who is ever free, and without any past actions as well as body and organs of his own. The body and organs of the deities serve as His.
2. Devoid of all relative attributes.]

योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्याऽऽपः
शरीरं योऽपोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ४ ॥

यः (He) who तिष्ठन् dwelling अप्सु in the water, अन्तरः (is) within अद्भ्यः waters, यम् whom आपः water न not वेद knows, यस्य whose शरीरम् body आपः (is) water यः who यमयति controls, directs. आपः water अन्तरः from within. अन्तर्यामी (is) The Inner Ruler, ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the water and is within water, whom the deity of water does not know, whose body and organs are the same as those of water and who directs water to its particular work from within, is the Inner Ruler, your own immortal Self as also mine and that of all beings.

योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ५ ॥

यः (He) who तिष्ठन् dwelling अग्नौ in fire अन्तरः (is) inside, within अग्नौ fire, यम् whom अग्निः fire, deity of fire न not वेद knows, यस्य whose शरीरम् body (is) अग्निः fire, यः who यमयति rules, directs, controls अग्निम् fire अन्तरः being inside, from within. अन्तर्यामी (is) The Inner Ruler एषः this ते your अमृतः immortal आत्मा Self.

He who dwells in the fire and is within the fire, whom the deity of fire does not know, whose body and organs are the same as those of the fire, and who directs the fire from within to its particular work is the Inner Ruler, your own immortal Self as also mine and that of all beings.

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षꣳ शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ६ ॥

यः (He) who तिष्ठन् dwelling अन्तरिक्षे in the sky अन्तरः (is) अन्तरिक्षात् the sky, यम् whom अन्तरिक्षम् the sky, the presiding deity of the sky न not वेद knows, यस्य whose शरीरम् body अन्तरिक्षम् (is) the sky, यः who यमयति rules, directs अन्तरिक्षम् the sky अन्तरः from within अन्तर्यामी (is) the Inner Ruler. ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the sky and is within the sky, whom the deity of the sky does not know, whose body and organs are the same as those of the sky, and who directs the sky to its particular work from within is the Inner Ruler, Your own immortal Self as also mine and that of all beings.

यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ७ ॥

यः (He) who तिष्ठन् dwelling वायौ in the air अन्तरः (is) within, inside वायोः the air, यम् whom वायुः the air, deity of air, न not वेद knows, यस्य whose शरीरम् body (is) वायुः the air, यः who यमयति rules, directs वायुम् the air अन्तरः from within अन्तर्यामी (is) the Inner Ruler. ते Your एषः this अमृतः immortal आत्मा Self.

He who dwells in the air and is within the air, whom the deity of air does not know, whose body and organs are the same as those of the air, and who directs the air to its particular function from within, is the Inner Ruler, your own immortal Self, as also mine and those of all beings.

यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ८ ॥

यः (He) who तिष्ठन् dwelling दिवि in heaven अन्तरः (is) inside, within दिवः heaven, यम् whom द्यौः heaven, deity of

heaven न not वेद knows, यस्य whose शरीरम् body (is) द्यौः heaven, यः who यमयति directs, rules दिवम् heaven अन्तरः from within अन्तर्यामी (is) the Inner Ruler ते your एषः this, own अमृतः immortal आत्मा Self.

He who dwells in heaven and is within heaven, whom the deity of heaven does not know, whose body and organs are the same as those of heaven, and who directs heaven from within, is the Inner Ruler, your own immortal Self, as also mine and that of all beings.

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्याऽऽदित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ९ ॥

यः (He) who तिष्ठन् dwelling आदित्ये in the sun अन्तरः (is) within आदित्यात् the sun, यम् whom आदित्यः the sun, deity of the sun न not वेद knows, यस्य whose शरीरम् body आदित्यः (is) the sun, यः who यमयति directs, controls, rules आदित्यम् the sun अन्तरः from within अन्तर्यामी (is) the Inner Ruler ते your एषः this, own अमृतः immortal आत्मा Self.

He who dwells in the sun and is within the sun, whom the deity of the sun does not know, whose body and organs are the same as those of the sun, and who directs the sun to its particular function from within, is the Inner Ruler, your own immortal Self, as also mine and that of all beings.

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥१०॥

यः (He) who तिष्ठन् dwelling दिक्षु in the directions अन्तरः (is) within दिग्भ्यः the directions, यम् whom दिशः directions, the deity of directions न not वेद knows, यस्य whose शरीरम् body (is) दिशः directions, यः who यमयति directs, rules दिशः directions अन्तरः from within अन्तर्यामी (is) the Inner Ruler ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the directions and is within the directions, whom the deity of directions does not know, whose body and organs are the same as those of the directions, and who directs the directions to their particular work from within, is the Inner Ruler, Your own immortal Self, as also mine and that of all beings.

यश्चन्द्रतारके तिष्ठꣳश्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकꣳशरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ ११ ॥

यः (He) who तिष्ठन् dwelling चन्द्रतारके in the moon and stars अन्तरः (is) within चन्द्रतारकात् the moon and the stars, यम् whom चन्द्रतारकम् moon and stars, deity of the moon and stars न not वेद knows, यस्य whose शरीरम् body (is) चन्द्र-तारकम् the moon and the stars यः who यमयति rules, directs, चन्द्रतारकम् the moon and the stars. अन्तरः from within

अन्तर्यामी (is) the Inner Ruler ते your एष: this अमृत: immortal आत्मा Self.

He who dwells in the moon and stars and is within the moon and stars, whom the deity of moon and stars do not know, whose body and organs are the same as those of the moon and stars, and who directs the moon and stars to their particular functions from within, is the Inner Ruler, Your own immortal Self, as also mine and that of all beings.

य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याऽऽकाशः शरीरं य आकाशमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ १२ ॥

य: (He) who तिष्ठन् dwelling आकाशे in the ether अन्तर: (is) within आकाशात् the ether यम् whom आकाश: the ether, the deity of ether न not वेद knows, यस्य whose शरीरम् body (is) आकाश: the ether य: who यमयति rules, directs, आकाशम् the ether अन्तर: from within अन्तर्यामी (is) the Inner Ruler ते your एष: this अमृत: immortal, आत्मा Self.

He who dwells in the ether and is within the ether, whom the deity of ether does not know, whose body and organs are the same as those of the ether and who directs the ether to its particular function from within, is the Inner Ruler, Your own immortal Self, as also mine and that of all beings.

यस्तमसि तिष्ठꣳस्तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ १३ ॥

यः (He) who तिष्ठन् dwelling तमसि in the (eternal) darkness अन्तरः (is) within तमसः of darkness, यम् whom तमः darkness, deity of darkness न not वेद knows, यस्य whose शरीरम् body तमः (is) darkness, यः who यमयति rules, directs, तमः darkness अन्तरः from within अन्तर्यामी (is) the Inner controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the external darkness (that obstructs vision) and is within darkness, whom the deity of darkness does not know, whose body and organs are the same as those of the deity of darkness, who directs darkness from within, is the Inner Ruler, Your own immortal Self, as also mine and that of all beings.

यस्तेजसि तिष्ठꣳस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोऽन्तरोयमयत्येष त आत्माऽन्तर्याम्यमृत इत्यधिदैवतमथाधिभूतम् ॥ १४ ॥

यः (He) who तिष्ठन् dwelling तेजसि in the light अन्तरः (is) within तेजसः of light, यम् whom तेजः light, deity of light न not वेद knows, यस्य whose शरीरं body (is) तेजः light, यः who यमयति rules, directs तेजः light अन्तरः from within, अन्तर्यामी (is) the Inner controller ते you एषः this अमृतः immortal आत्मा Self. इति This (is) अधि दैवतम् the meditation

(on the Inner Ruler) with regard to the Gods. अथ Now अधिभूतम् meditation (on Him) with regard to the beings.

He who dwells in the light in general and is within the light, whom the deity of light does not know, whose body and organs are the same as those of the deity of light, who directs light from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings. This is the meditation on the Inner Controller with regard to the gods. Now follows the meditation on the Inner Controller with regard to the various grades of beings (from Hiranyagarbha down to a clump of grass).

यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृत इत्यधिभूतमथाध्यात्मम् ॥ १५ ॥

यः (He) who तिष्ठन् dwelling सर्वेषु in all भूतेषु beings अन्तरः (is) within सर्वेभ्यः all भूतेभ्यः beings, यम् whom सर्वाणि all भूतानि beings न not विदुः know, यस्य whose शरीरम् body (is) सर्वाणि all भूतानि beings, यः who यमयति rules, directs सर्वाणि all भूतानि beings अन्तरः from within अन्तर्यामी (is) the Inner controller ते your एषः this अमृतः immortal आत्मा Self. इति This अधिभूतम् meditation with regard to the beings. अथ Now अध्यात्मम् meditation with regard to the body.

He who dwells in all beings and is within all beings, whom the beings do not know, whose body and organs are the same as those of all beings, and who directs all beings to their functions from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings. This is the meditation on the Inner Controller with regard to the beings. Now follows the meditation with regard to the body.

यः प्राणे तिष्ठन्प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः
शरीरं यः प्राणमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ १६ ॥

यः (He) who तिष्ठन् dwelling प्राणे in the breath, in the vital organ अन्तरः (is) within प्राणात् the breath, the nose, यम् whom प्राणः vital organ, deity of the vital organ, (nose) न not वेद knows, यस्य whose शरीरम् body (is) प्राणः breath, vital organ, यः who यमयति rules, directs प्राणम् the breath, the vital organ अन्तरः from within अन्तर्यामी (is) the Inner Controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the vital organ and is within the vital organ, whom the deity of the vital organ does not know, whose body and organs are the same as those of the vital organ, and who directs vital organ (nose) to its function from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक्शरीरं यो वाचमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ १७ ॥

यः (He) who तिष्ठन् dwelling वाचि in the vocal organ, अन्तरः (is) within वाचः of the vocal organ, यम् whom वाक् vocal organ, the deity of vocal organ न not वेद knows, यस्य whose शरीरम् body (is) वाक् the vocal organ, यः who यमयति controls, directs वाक् the vocal organ अन्तरः from within अन्तर्यामी (is) the Inner controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the vocal organ and is within the vocal organ, whom the deity of the vocal organ does not know, whose body and organs are the same as those of the deity of the vocal organ, who directs the vocal organ to its function from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यश्चक्षुषि तिष्ठꣳश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ १८ ॥

यः (He) who तिष्ठन् dwelling चक्षुषि in the visual organ, in the eye अन्तरः (is) within चक्षुषः visual organ, the eye, यम् whom चक्षुः the eye न not वेद knows, यः who यमयति controls, directs चक्षुः the eye अन्तरः from within अन्तर्यामी (is) the Inner Controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the visual organ and is within the visual organ, whom the deity of the visual organ does not know, whose body and organs are the same as those of the deity of the visual organ, and who directs the visual organ to its function from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यꣳश्रोत्रं न वेद यस्य श्रोत्रꣳ शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ १९ ॥

यः (He) who तिष्ठन् dwelling श्रोत्रे in the ear अन्तरः (is) within श्रोत्रात् the ear, यम् whom श्रोत्रम् the ear, the deity of the ear न not वेद knows, यस्य whose शरीरम् body (is) श्रोत्रम् the ear, यः who यमयति directs, controls श्रोत्रम् the ear अन्तरः from within अन्तर्यामी (is) the Inner Controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the ear and is within the ear, whom the deity of the ear does not know, whose body and organs are the same as those of the deity of the ear, and who directs the ear to its functions from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ २० ॥

यः (He) who तिष्ठन् dwelling मनसि in the mind, अन्तर (is) within मनसः the mind, यम् whom मनः mind, the deity of the mind न not वेद knows, यस्य whose शरीरम् body (is) मनः the mind, यः who यमयति controls, directs मनः the mind अन्तरः from within अन्तर्यामी (is) the Inner controller ते you एषः this अमृतः immortal आत्मा Self.

He who dwells in the mind and is within the mind, whom the deity of the mind does not know, whose body and organs are the same as those of the deity of the mind, and who directs the mind to its function from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यस्त्वचि तिष्ठंस्त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक्शरीरं यस्त्वचमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥२१॥

यः (He) who तिष्ठन् dwelling त्वचि in the skin अन्तरः (is) within त्वचः the skin, यम् whom त्वक् skin, deity of the skin न not वेद knows, यस्य whose शरीरम् body (is) त्वक् the skin, यः who यमयति directs, controls त्वचम् the skin अन्तरः from within अन्तर्यामि (is) the Inner Controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the skin and is within the skin, whom the deity of the skin does not know, whose body and organs are the same as those of the deity of the skin, and who directs the skin to

its function from within is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानꣳ शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ २२ ॥

यः (He) who तिष्ठन् dwelling विज्ञाने* in the intellect अन्तरः (is) within विज्ञानात् the intellect, यम् whom विज्ञानम् intellect, deity of intellect न not वेद knows, यस्य whose शरीरम् body (is) विज्ञानम् the intellect, यः who यमयति controls, directs, विज्ञानम् intellect अन्तरः from within अन्तर्यामी (is) the Inner Controller ते your एषः this अमृतः immortal आत्मा Self.

He who dwells in the intellect and is within the intellect, whom the deity of intellect does not know, whose body and organs are the same as those of the deity of the intellect and who directs the intellect to its function from within, is the Inner Controller, Your own immortal Self, as also mine and that of all beings.

यो रेतसि तिष्ठन्रेतसोऽन्तरो यꣳ रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतोऽदृष्टो

* Max Muller translates this word by 'Knowledge.' The word means 'the individual Self' according to the Madhyandina Sākhā. See Deussen, p. 161.

द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्माऽन्तर्याम्यमृतोऽतोऽन्यदार्तं ततो होद्दालक आरुणिरुपरराम ॥ २३ ॥ इति सप्तमं ब्राह्मणम् ॥ ७ ॥

यः (He) who तिष्ठन् dwelling रेतसि in the semen, in the organ of generation अन्तरः (is) within रेतसः the semen, the organ of generation, यम् whom रेतः the semen, generative organ, the deity of the seed वेद knows न not, यस्य whose शरीरम् body रेतः (is) the semen, यः who यमयति directs, controller रेतः the semen, the seed अन्तरः from within अन्तर्यामी (is) the Inner Controls ते your एषः this अमृतः immortal आत्मा Self अदृष्टः (He is) unseen द्रष्टा (but is) the seer ; अश्रुतः unheard, श्रोता (but) the hearer ; अमतः unthought (but) मन्ता the thinker ; अविज्ञातः not grasped, unknown (but is) विज्ञाता the knower. अस्ति There is न not अन्यः other द्रष्टा seer ; अतः than this अस्ति there is न not अन्यः other श्रोता hearer ; अतः than this अस्ति there is न not अन्यः other विज्ञाता knower ; अतः than this अन्तर्यामी the Inner Controller ते your एषः this अमृतः immortal, imperishable आत्मा Self. अन्यत् Every thing else अतः than Him आर्तम् (is) perishable. ततः Thereupon उद्दालकः Uddalaka आरुणिः the sun of Aruna, उपरराम ह remained silent, stopped.

Now with regard to the body. He who dwells in the semen and is within semen, whom the deity of semen does not know, whose body and organs are the same as those of the deity of semen, who

directs semen from within is the Inner Controller, is Your own immortal Self, as also mine and that of all beings. He is never the object of any body's ocular perception, but being close to the eye as Intelligence, he is the Seer. He is never perceived by any body by ear, but being close to all ears with His never-failing power of hearing, is the Hearer. He never becomes the object of delibera-tion by the mind, but He is close to all minds and His thinking power never wanes. He is never definitely grasped like colour, etc. or pleasure and so forth. He Himself is the Knower and His intelligence never fails. Except Him there is no other seer. Except Him there is no other hearer. Except Him there is no other thinker. Except Him there is no other knower. He is the Inner Controller, Your own immortal Self. Except Him everything else is perishable. Thereupon, the son of Aruna, stopped.

CHAPTER THREE : SECTION EIGHT

अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति न जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति पृच्छ गार्गीति ॥ १ ॥

अथ ह Then वाचक्नवी Gargi, the daughter of Vachaknu उवाच said भगवन्तः venerable, revered ब्राह्मणाः Brahmans हन्त permit me. अहम् I प्रक्ष्यामि will ask, will interrogate (him) इदम् these द्वौ two प्रश्नौ questions. चेत् If वक्ष्यति (he) answers मे my तौ two (questions) वै verily न not जातु at all कश्चित् any युष्माकम् amongst you जेता will defeat, will beat इदम् this ब्रह्मोद्यम् इति describer of Brahman. (Brahmans said) पृच्छ Ask गार्गि इति O Gargi.

[This section describes Brahman who is free from hunger and thirst, etc., unconditioned, immediate, direct and within all.]

Then Gārgi[1], the daughter of Vachaknu, who previously desisted for fear of losing her head, asked the permission of the venerable Brahmans to ask Yājnavalkya two more questions. She added: If he can answer these two questions of mine, then none amongst you can ever possibly defeat this describer of Brahman. The Brahmans permitted Gārgi to ask question.

[NOTES—1. Not the wife of Yājnavalkya.]

सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे ब्रूहीति पृच्छ गार्गीति ॥ २ ॥

सा She (Gargi) उवाच ह said याज्ञवल्क्य Yajnavalkya वै verily अहम् I (ask) त्वा you यथा as उग्रपुत्रः terrible son, warrior son काश्यः वा of the King of Benares वा or वैदेहः of the King of Videha कृत्वा having made अधिज्यम् strung उज्ज्यम् the unstrung धनुः bow उपातिष्ठेत् appears close by, presents in front of कृत्वा doing, taking, carrying हस्ते in hand द्वौ two बाणवन्तौ bamboo-tipped, pointed (arrows) सपत्नाति-व्याधिनौ highly painful to the enemy, foe-piercing. एवम् एव Even so अहम् I उपोदस्थाम् confront, rise (to fight) त्वा you द्वाभ्याम् with two प्रश्नाभ्याम् questions. ब्रूहि tell, answer मे me तौ इति those two पृच्छ ask गार्गि इति O Gargi.

Gārgi said to Yājnavalkya, "I ask you two questions. (Just to indicate the difficult nature of the question she said through this illustration.) As a warrior son of the King of Benares or of the King of Videha, strings his unstrung bow, takes two pointed foe-piercing arrows in hand and presents himself before the enemy, even so, Yājnavalkya, do I rise to ask you two questions (comparable to arrows). Answer these two questions of mine." Yājnavalkya said, "Ask, O Gārgi, those questions."

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिꣳस्तदोतं च प्रोतं चेति ॥ ३ ॥

सा She (Gargi) उवाच ह said, asked इति this याज्ञवल्क्य Yajnavalkya यत् which (is) ऊर्ध्वम् above दिवः heaven, यत् which (is) अवाक् below पृथिव्याः the earth, यत् which (is) द्यावापृथिवी heaven and the earth अन्तरा (and) between इमे them च and यत् which भूतम् (was) in the past च and भवत् (is) at present च and भविष्यत् (will be) in future आचक्षते (scriptures) say कस्मिन् by what तत् that (sutra) ओतम् च प्रोतम् च इति (is) pervaded, woven.

Gārgi asked Yajnavalkya, "As water pervades the elemental earth, so what pervades the Sutra which is above heaven and below the earth, which embraces heaven and earth as well as which is between them, and which according to the scriptures was in the past, does its function at present and will continue in future?"

स होवाच यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

सः He (Yajnavalkya) उवाच ह said, replied इति this गार्गि O Gargi यत् which (is) ऊर्ध्वम् above दिवः heaven, यत् which (is) अवाक् below पृथिव्याः the earth यत् which (is) द्यावापृथिवी heaven and the earth अन्तरा (and) between इमे them च and यत् which भूतम् (was) in the past च and भवत् (is) at present च and भविष्यत् (will be) in future तत् that ओतम् च प्रोतम् च इति (is) pervaded, woven, आकाशे in the unmanifested ether आचक्षते (the scriptures) say.

Yājnavalkya replied: O Gārgi, it is the unmanifested ether[1] that pervades the Sutra which is above heaven and below the earth, which embraces heaven and earth, as well as is between them, and which according to scriptures was in the past, does its function at present and will continue in future.

[NOTES—1. As water pervades elemental earth, so the unmanifested ether pervades the manifested universe consisting of Sutra in its origin, continuance and dissolution.]

सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचो-
ऽपरस्मै धारयस्वेति पृच्छ गार्गीति ॥ ५ ॥

सा She (Gargi) उवाच ह said याज्ञवल्क्य Yajnavalkya नमः salutation, अस्तु be ते to you यः who व्यवोचः answered fully, solved completely मे my एतम् this (question). (Yajnavalkya said) गार्गि O Gargi पृच्छ इति ask.

Gārgi said, "Salutation be to you, Yājnavalkya. You have fully solved my question. Now hold yourself steady for the other question." Yājnavalkya said, "Ask, O Gārgi."

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या
यदन्तरा द्यावापृथिवी इमे यद् भूतं च भवच्च भविष्यच्चेत्याचक्षते
कस्मिꣳस्तदोतं च प्रोतं चेति ॥ ६ ॥

सा She (Gargi) उवाच ह said इति thus याज्ञवल्क्य O Yajnavalkya यत् which (is) ऊर्ध्वम् above दिवः heaven, यत् which (is) अवाक् below पृथिव्याम् the earth, यत् that (is) द्यावापृथिवी heaven and the earth अन्तरा (and) between इमे them, यत् which (is) आचक्षते (scriptures) say भूतम् (was) in the past च and भवत् (is) at present च and भविष्यत् (will be) in future, कस्मिन् in what तत् that (Sūtra) ओतम् च प्रोतम् च (is) pervaded, woven.

Gārgi asked Yājnavalkya: What pervades the Sutra which is above heaven and below the earth, which embraces heaven and earth as well as which is between them and which according to scriptures was in the past, does its function and will continue in future? *

स होवाच यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

सः He (Yajnavalkya) उवाच ह said, replied यत् which (is) गार्गि O Gargi ऊर्ध्वम् above दिवः the heaven, यत् which (is) अवाक् below पृथिव्याः the earth, यत् which (is) द्यावापृथिवी this heaven and earth, अन्तरा (and) between इमे them, यत् which (is) इति आचक्षते (scriptures) say भूतम् च (was) in the past

* This repetition which does not occur in the Madhyandina Text is made to emphasise the truth already stated by Yājnavalkya.

च and भवत् (is) at present च and भविष्यत् (will be) in future तत् that (Sutra) ओतम् च प्रोतम् च (is) pervaded, woven आकाशे इति by unmanifested ether एव only. (Gargi asked) कस्मिन् नु खलु In what आकाशः the unmanifested ether ओतः च प्रोतः च इति (is) pervaded, woven.

Yājnavalkya replied: "O Gārgi, it is unmanifested ether which pervades that which is above heaven and below the earth, which embraces heaven and earth and is between them, and which according to scriptures was in the past, does its function at present and will continue in the future." Gārgi asked: "What pervades the unmanifested ether?"

स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूल-मनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्ग-मरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमन-न्तरमबाह्यं न तदश्नाति किंचन न तदश्नाति कश्चन ॥ ८ ॥

सः He (Yajnavalkya) उवाच ह said गार्गि O Gargi ब्राह्मणाः the knowers of Brahman अभिवदन्ति describe, say एतत् this (is) वै verily तत् that (Brahman) अक्षरम् (is) Immutable (undecaying and unchanging), अस्थूलम् not coarse, not gross, अनणु (न + अणु) not minute, not fine, अह्रस्वम् not short, अदीर्घम् not long, अलोहितम् not red, अस्नेहम् not moist, अच्छायम् not shadowy, अतमः not dark, अवायु not air, अनाकाशम् not ether, असङ्गम् unattached, not sticky, अरसम् not savoury,

अगन्धम् not odourous, अचक्षुष्कम् without eyes (instrument of vision), अश्रोत्रम् without ears (organ of hearing) अवाक् without speech (vocal organ), अमनः without mind, अतेजस्कम् not-luminous, non-lustrous, अप्राणम् without the vital power, अमुखम् without mouth (opening) अमात्रम् not a measure, अनन्तरम् without interior, having no within अबाह्यम् without exterior, having no without. तत् That अश्नाति devours, eats, न not किञ्चन anything कः चन one, अश्नाति devours, eats तत् it न not.

Yājnavalkya said: "O Gārgi, the knowers of Brahman describe It as undecaying and unchanging. They say Brahman is neither coarse nor fine, neither short nor long[1], neither red like fire nor moist like water, neither shadowy nor dark, neither air nor ether. It is not sticky like lac or gum, neither savoury nor odourous. It has neither instrument of vision nor organ of hearing[2]. It is neither speech nor mind. It has neither lustre like that of fire nor vital power, nor any opening. It does not measure anything. It has no within or without like a porous object. It is neither the eater of anything nor the food of anybody. [In short, It is devoid of all attributes and is only one without a second.]

[NOTES—1. All the characteristics of substance are denied to Brahman by this four kinds of negation of size. So It is not a substance.

2. As the Shvetaswatara Upanishad (3. 19) says, "Brahman sees without eyes and hears without ears."]

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमन्वेतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

वै Verily प्रशासने by the mighty rule, by the supreme command एतस्य of this अक्षरस्य Immutable, Imperishable. गार्गि O Gargi सूर्याचन्द्रमसौ the sun and moon तिष्ठतः stand विधृतौ held in (their) course. वै Verily प्रशासने by the command एतस्य of this अक्षरस्य Imperishable गार्गि O Gargi द्यावापृथिवी heaven and earth तिष्ठतः stand विधृतौ held in (their) path. वै Verily प्रशासने by the command एतस्य of this अक्षरस्य Imperishable गार्गि O Gargi निमेषाः moments, मुहूर्ताः Muhurtas, अहोरात्राणि days and nights, अर्धमासाः fort-nights, मासाः months, ऋतवः seasons, संवत्सराः full years तिष्ठन्ति stand इति विधृताः held in (their) places. वै Verily गार्गि O Gargi प्रशासने by the command एतस्य of this अक्षरस्य Imperishable अन्याः other, some नद्यः rivers स्यन्दन्ते flow, प्राच्यः eastward श्वेतेभ्यः from the white पर्वतेभ्यः mountains; अन्याः others प्रतीच्यः

(flow) westward अनु towards याम् याम् several दिशम् directions. वै Verily गार्गि Gargi प्रशासने by the command एतस्य of this अक्षरस्य Imperishable मनुष्याः (learned) men प्रशंसन्ति praise ददतः the givers, distributors देवाः Gods (depend on) यजमानम् sacrificer पितरः the Manes अन्वायत्ताः depend on दर्वीं 'Darvi' homa.

[The Upanishad indicates the existence of Brahman by the negation of Its attributes. But It anticipates also the popular mis-conception about Brahman and advances the following inferential proof of Its existence. As from a lamp its maker is inferred, so Brahman is very well inferred from sun and moon.]

By the supreme command of this Imperishable Being, O Gārgi, the sun and moon keep to their own course[1]. By the supreme command of this Imperishable Being, O Gārgi, heaven[2] and earth hold their own positions. By the supreme command of this Imperishable Being, moments, muhurtas[3], days and nights, fortnights, months, seasons and whole years[4] are maintained in their respective places. By the supreme command of this Imperishable Being, O Gārgi, some rivers (such as the Ganges) flow eastward from the white mountains (for instance, the Himalayas), and others (such as the Indus) flowing westward do not deviate from original courses. There are still

other rivers which flow to several other directions as before. By the supreme command of this Imperishable Being, O Gārgi, men praise the givers of gold, etc., the gods depend on their sacrificer, (for such means of livelihood as porridge and cakes,) and the manes depend for their subsistence on independent offerings (Darvi Homa).

[NOTES—1. As a kingdom remains unbroken and orderly under the mighty rule of a king, so the sun, moon, etc., are held in their own positions. They being made of parts are naturally subject to disruption, inclined to fall due to weights, liable to separate being, compound, and are independent, each having a conscious deity presiding over and identifying with it. Brahman holds them intact, preserves their distinctions and holds them within their respective limits. None can transgress Its supreme command.

2. As the Rig Veda (10. 121. 5) says: He has made heaven powerful and the earth firm.

3. A muhurta is equal to about 48 minutes.

4. As an accountant appointed by his master carefully calculates all items of income and expenditure, so are these divisions of time which count all things, past, present and future controlled by the Imperishable Being.]

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदित्वाऽस्माल्लोकात्प्रैति स कृपणोऽथ य एतदक्षरं गार्गि विदित्वाऽस्माल्लोकात्प्रैति स ब्राह्मणः ॥ १० ॥

गार्गि O Gargi यः whosoever अस्मिन् in this लोके world अविदित्वा not knowing एतत् this अक्षरम् Immutable वै indeed जुहोति offers oblations, यजते performs, sacrifices, तप्यते practises, undergoes तपः penance, austerity बहूनि many वर्ष-सहस्राणि thousands of years तत् all that एव indeed अस्य of him भवति is, becomes अन्तवत् perishable. सः He यः who वै verily गार्गि Gargi एतत् this अक्षरम् Immutable अविदित्वा without knowing प्रैति leaves, departs अस्मात् from this लोकात् world कृपणः (is) miserable. अथ But सः he यः who गार्गि O Gargi विदित्वा knowing एतत् this अक्षरम् Immutable प्रैति departs अस्मात् from this लोकात् world ब्राह्मणः (is) a knower of Brahman.

O, Gārgi, whosoever performs sacrifices and practises penances for many thousands of years in this world, all such work of his perish[1]. He, O Gārgi, who leaves this world without the knowledge of this Immutable Being is miserable[2] like a slave. But he, O Gārgi, who leaves this world with the knowledge of this Immutable One, is a Brāhmana —a knower of Brahman.

[NOTES—1. Because, after the enjoyment of their results, those works are inevitably exhausted.

2. Because till Brahman is realised, one is bound to suffer transmigration and move in an endless series of births and deaths. Knowledge of Brahman alone stops transmigration and ends all misery. Till then he is helplessly swayed by his karmas as a slave by his master.]

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतꣳश्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

वै Verily गार्गि O Gargi तत् that एतत् this अक्षरम् Immutable अदृष्टम् (is) unseen द्रष्टृ (but) the seer, अश्रुतम् (is) unheard श्रोतृ (but) the Hearer, अमतम् (is) unthought मन्तृ (but) the thinker, अविज्ञातम् (is) unknown विज्ञातृ (but) the knower. अस्ति There is न not अन्यत् other द्रष्टृ seer, अतः than this अस्ति there is न not अन्यत् other श्रोतृ hearer, अतः than this (Immutable) अस्ति there is न not अन्यत् other मन्तृ thinker, अतः than this अस्ति there is न not अन्यत् other विज्ञातृ knower, अतः than this. एतस्मिन् In this नु खलु अक्षरे Immutable गार्गि O Gargi आकाशः Sky, the unmanifested ether, ओतः प्रोतः च इति (is) pervaded, woven.

[This passage replies to the contention that the mighty rulership of the Immutable one is natural to the insentient Pradhan of the Sankhyas, and not to Brahman.]

This Immutable one, not being an object of sight, O Gārgi, is never seen by anybody, but is Itself the seer, being sight Itself. Likewise, not being an object of hearing, It is never heard by anybody, but is Itself the Hearer being hearing Itself. So also, not being an object of the mind, It is never

thought by anybody, but is Itself the Thinker being thought Itself. Similarly, not being an object of intellect It is never known by anybody, but is Itself the Knower, being Intelligence Itself. This Immutable Itself is everywhere the seer as It sees through all eyes. It is Itself everywhere the Hearer as It hears through all ears. It Itself is everywhere the Thinker as It thinks through all minds. It Itself is everywhere the Knower as It knows through all intellects, neither the insentient Pradhana nor anything else. This Immutable one, O Gārgi, pervades all elements from earth to the (unmanifested) ether.

सा होवाच ब्राह्मणा भगवन्तस्तदेव बहु मन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वं न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ततो ह वाचक्नव्युपरराम ॥ १२ ॥ इत्यष्टमं ब्राह्मणम् ॥ ८ ॥

सा She (Gargi) उवाच ह said भगवन्तः Venerable ब्राह्मणाः Brahmans, मन्येध्वम् (you) should consider, should think तम् that एव only बहु highly, greatly fortunate यत् if मुच्येध्वम् (you) can get off अस्मात् from him (Yajnavalkya) नमस्कारेण by a salutation. वै Verily न जातु never कश्चित् any युष्माकम् amongst you जेता shall defeat इमम् this ब्रह्मोद्यम् इति describer of Brahman. ततः ह Then वाचक्नवी the daughter of Vachaknu उपरराम stopped.

Then Gārgi said: "Venerable Brāhmanas, you should think it a great thing if you can get off from Yājnavalkya by saluting him. I am convinced that none of you can defeat Yājnavalkya in the description of Brahman." Then the daughter of Vachaknu stopped.

[The Supreme Brahman which has no prior or posterior, interior or exterior, and is homogeneous like a lump of salt is called the transmigrating individual Self when It wears the limiting adjuncts of the body and organs characterised by ignorance, desire and work. When the Supreme Self has the limiting adjunct of the power of Maya manifesting through eternal and unlimited knowledge, It is called the Internal Ruler or Ishwara. Similarly, when the Supreme Self puts the particular bodies and organs of Hiranyagarbha, gods, men, animals, spirits, etc. It assumes respective names and forms.]

CHAPTER THREE: SECTION NINE

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिंशदित्योमिति होवाच कत्येव

देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

अथ ह Then विदग्धः Vidagdha शाकल्यः the son of Shakala पप्रच्छ asked एनम् him इति thus: याज्ञवल्क्य Yajnavalkya कति howmany देवाः gods (are there) सः He ह प्रतिपेदे decided, replied एतया with this निविदा एव Nivid (group of invocations to the gods) यावन्तः as many as उच्यन्ते are said, are mentioned निविदि in the Nivid वैश्वदेवस्य of the Vishwadevas त्रयः three च and त्री three शता hundred त्रयः three च and त्री three सहस्रा इति thousand. ओम् इति Very well, yes उवाच ह इति (he) said, याज्ञवल्क्य Yajnavalkya कति how many देवाः gods एव इति indeed? त्रयः three त्रिंशत् इति thirty. ओम् इति Very well, yes उवाच ह said (the other). कति Howmany एव indeed याज्ञवल्क्य Yajnavalkya देवाः इति gods? षट् इति six ओम् इति yes, very well उवाच ह said (the other). कति How many देवाः gods एव indeed याज्ञवल्क्य Yajnavalkya? त्रयः इति Three ओम् इति yes, very well उवाच ह said (the other). कति How many एव indeed देवाः gods याज्ञवल्क्य इति Yajnavalkya. द्वौ इति Two ओम् इति yes, very well उवाच ह said (the other) याज्ञवल्क्य Yajnavalkya कति how many देवाः gods इति एव indeed? अध्यर्द्धः इति one and a half, कति howmany देवाः gods एव indeed? याज्ञवल्क्य इति Yajnavalkya, एकः इति one ओम् इति yes, very well उवाच ह said (the other) कतमे

which (are) ते those त्रयः three च and त्री three शता इति hundred ? त्रयः Three च and त्री three सहस्र इति thousand.

[This dialogue between Yājnavalkya and Shakalya occurs in a simpler form in the eleventh Book of Shatapath Brāhmana (6. 3. 11) entitled Ashtadhyayi which treats of rituals and is so named as it consists of eight chapters. There it is said that Yājnavalkya cursed Shakalya as follows: 'You shall die in a unholy place, in an inauspicious time and even your bones shall not reach home.' The curse was fulfilled and Shakalya died accordingly. When his disciples were carrying home his dead body for the funeral ceremony, the robbers mistook it to be a treasure under transport and snatched it away. The story extols the Knowledge of Brahman and teaches us to respect a true Knower of Brahman.]

Then Vidagdha, the son of Shakal asked questions to Yājnavalkya. He said—'How many gods are really there, Yājnavalkya ?' Yājnavalkya replied with this very Nivid[1], 'As many as are mentioned in the Nivid, of the hymn of praise addressed to the Vishwadevas, *viz.* three and three hundred, and three and three thousand.' 'Yes' said Shākalya and asked, 'How many gods are really there, Yājnavalkya ?' Yājnavalkya replied—'There are thirty-three gods.' 'Yes' said Shakalya and

asked—'How many gods are really there, Yājnavalkya?' Yājnavalkya replied—There are six gods. 'Yes' said Shakalya and asked, 'How many gods are really there, Yājnavalkya?' Yājnavalkya replied—There are only three gods. 'Yes' said Shakalya and asked, 'How many gods are really there, Yājnavalkya?' Yājnavalkya replied—There are only two gods. 'Yes' said Shakalya and asked, 'How many gods are really there, Yājnavalkya?' Yājnavalkya replied—There are only one and a half. 'Yes' said Shakalya and asked, 'How many gods are really there, Yājnavalkya?' Yājnavalkya replied—There is only one god. 'Yes' said Shakalya and then asked about their identity: 'Which are those[2] three hundred and three, and three thousand and three?'

[NOTES—1. Nivid is a group of verses that decide the number of the gods. These verses are recited in the eulogistic hymn on the Vishwadevas.

2. This would make 3306 gods in all.]

स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशाऽऽदित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ २ ॥

सः He (Yajnavalkya) ह उवाच said, replied इति thus: एते they एव indeed महिमानः (are) glories, the manifestations

एषाम् of them (thirty-three gods) तु only देवा: gods (are) एव only त्रय: three त्रिंशत् thirty इति (Shakalya asked) thus कतमे which (are) ते those त्रयस्त्रिंशत् thirty three? (The reply) अष्टौ eight वसव: Vasus, एकादश eleven रुद्रा: Rudras, द्वादश twelve आदित्या: Adityas. ते They (are) एकत्रिंशत् thirty one. च And इन्द्र: Indra च and प्रजापति: Prajapati त्रयस्त्रिंशौ इति (make up) thirty three.

Yājnavalkya replied: They[1] are only the glories of thirty-three gods. Hence really the gods are only thirty-three. Shakalya asked: 'Which are those thirty-three gods?' Yājnavalkya replied: Eight Vasus, eleven Rudras and twelve Adityas make thirty-one, and Indra and Prajapati make up the thirty-three.

[Notes—1. Three hundred and three, and three thousand and three gods.]

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चाऽऽदि-
त्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीद्ꣳसर्वꣳ
हितमिति तस्माद्वसव इति ॥ ३ ॥

इति (Shakalya asked) thus कतमे which (are) वसव: (eight) Vasus? (Yajnavalkya replied) अग्नि: च fire, पृथिवी च and earth, वायु: च and air, अन्तरिक्षम् च and sky, आदित्य: च and sun, द्यौ: च and heaven, चन्द्रमा: च the moon, नक्षत्राणि च and the stars. एते These (are) वसव: the Vasus. हि For,

because एतेषु in these सर्वम् all इदम् this, these हितम् इति rests. तस्मात् Therefore वसवः इति (they are) known as Vasus.

Shakalya asked: 'Which are eight Vasus?' Yājnavalkya replied: Fire, the earth, the air, the sky, the sun, heaven, the moon and the stars are the eight Vasus. Because all this consisting of work and its fruition rests in them, they are known as Vasus[1].

[NOTES—1. The Vasus are gods who take the form of the bodies and organs as also the abodes of all beings which are the support for the work and its result of Vasus. Thus the Vasus live and enable all beings to live. The etymological explanation of Vasu occurs in two places of the Shatapatha Brahmana.]

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदाऽस्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

इति (Shakalya asked) thus कतमे which (are) रुद्राः the (ten) Rudras. (Yajnavalkya replied) इमे these दश the ten (five sensory and five motor) organs पुरुषे of a man, in the human body; आत्मा Self, mind एकादशः the eleventh, यत् when ते they (these organs) उत्क्रामन्ति go out, leave अस्मात् from this मर्त्यात् mortal शरीरात् body अथ then रोदयन्ति make cry. यत् Because तत् then रोदयन्ति (they) make weep, तस्मात् therefore रुद्राः इति (they are called) Rudras.

Shakalya asked: 'Which are the eleven Rudras?' Yājnavalkya replied: Five sensory and five motor organs of man and mind as the eleventh are the eleven Rudras. When these organs leave this mortal body after one has fully worked out the results of his past work, they make his relatives cry. Because they make them cry, they are called Rudras.

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदꣳसर्वमाददाना यन्ति ते यदिदꣳसर्वमाद-दाना यन्ति तस्मादादित्या इति ॥ ५ ॥

इति (Shakalya said) thus कतमे which (are) आदित्याः twelve Adityas? (Yajnavalkya replied) वै verily द्वादश the twelve मासाः months संवत्सरस्य of the whole year. एते They (are) आदित्याः Adityas. हि Because एते they यन्ति go आददाना taking सर्वम् all इदम् this (longevity and results of one's work). यत् Because ते they यन्ति move along आददाना taking सर्वम् all इदम् this तस्मात् therefore आदित्याः इति (they are called) Adityas.

Shakalya asked: 'Which are the twelve Adityas?' Yājnavalkya replied that the twelve months that form parts of a year are the twelve Adityas. Because, as they move they take along with them one's longevity and the results of his work. As they rotate taking all this with them, they are called Adityas.

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ६ ॥

इति (He) asked) thus कतमः which (is) इन्द्रः Indra. कतमः which (is) प्रजापतिः Prajāpati. इति (Yajnavalkya replied) thus स्तनयित्नुः the cloud (is) एव indeed इन्द्रः Indra; यज्ञः the sacrifice (is) प्रजापतिः Prajāpati. इति (He asked) thus कतमः which (is) स्तनयित्नुः cloud? इति (the other replied) thus अशनिः the thunder. इति (He asked) thus कतमः which (is) यज्ञः the sacrifice? इति (the other replied) thus पशवः the animals.

He asked: 'Which is Indra, and which is Prajāpati?' The other replied: 'Cloud is Indra, and the sacrifice is Prajāpati.' The one asked—'Which is the cloud?' The other replied that it was thunder.[1] The one asked—'Which is the sacrifice?' The other replied that the animals[2] are the sacrifice.

[NOTES—1. Thunder means here vigour of strength that kills others. As thunder is the function of Indra, the latter is signified by the former.

2. A sacrifice having no form of its own depends on its means, the animals. Therefore the animals are called sacrifice.]

कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चाऽऽदित्यश्च द्यौश्चैते षडेते हीदꣳ सर्वꣳ षडिति ॥ ७ ॥

इति (He asked) thus कतमे which (are) षट् the six (gods) ? (The other replied) अग्निः च Fire, पृथिवी च and the earth, वायुः च and the air, अन्तरिक्षम् च and the sky, आदित्यः च and the sun, द्यौः च and heaven. एते They (are) षट् the six (gods) हि Because सर्वम् all इदम् this (are) एते these (thirty three and other gods) षट् इति six (gods).

He asked: 'Which are the six gods?' The other replied: 'Fire, the earth, the air, the sky, the sun and heaven are the six gods. Because the thirty-three and other gods are included in these six.'

कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति. कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति कतमोऽध्यर्ध इति योऽयं पवत इति ॥ ८ ॥

इति (He asked) thus कतमे which (are) ते those त्रयः three देवाः gods ? (The other replied) इमे these एव indeed त्रयः three लोकाः worlds (earth, sky and heaven) हि because एषु in these सर्वे all देवाः इति gods. इति (The other asked) thus कतमौ which (are) तौ those द्वौ two देवौ gods ? इति (The other replied) thus अन्नम् च food, matter एव indeed च and प्राणः the (cosmic) vital power. इति (The one asked) thus कतमः which (are) अध्यर्द्धः the one and a half. इति (The other replied) thus अयम् this (air) यः that पवते blows.

He asked: 'Which are the three gods?' The other replied: The earth and fire together make

one god, the sky and air another, and heaven and the sun make the third. These are the three gods. All are included in these three gods. The one asked: 'Which are the two gods?' The other replied that matter and the cosmic vital power (Hiranyagarbha) are the two gods that include all the gods set forth. The one asked—'Which are the one and a half?' The other replied the air (the gross form of the cosmic vital power) that blows.

तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्ध इति यदस्मिन्निदꣳ सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति कतम एको देव इति प्राण इति स ब्रह्म त्यदित्याचक्षते ॥ ९ ॥

तत् (Regarding) this (view) आहुः (some) say (raise objection) इति thus; यत् since अयम् this (air) एव indeed पवते blows इव as एकः one अथ then कथम् how अध्यर्द्धः one and a half यत् because अस्मिन् in it (in its presence) सर्वम् all इदम् this अधि + आर्ध्नोत् grow, obtains, increase, attains glory तेन so अध्यर्द्धः इति one and a half इति (He asked) thus कतमः which (is) एकः the one देवः God. इति (The other replied) thus प्राणः the (cosmic) vital power. सः It (is) ब्रह्म Brahman आचक्षते (It) is called त्यत् that.

As regards this view some raise this objection: 'How is it that the air that blows as one can be one and a half?' The reply is that because all this grows in and through it, it is one and a half. The

one asked: 'Which is the one god?' The other replied that the one god is the cosmic vital power (Hiranyagarbha). It is Brahmán; because it is vast and the sum total of all the gods[1]. It being infinite is denoted by the pronoun 'that.'

[NOTES—1. The cosmic vital power is the one god as well as the infinite gods. Though one it expands into all those gods whose numbers are upto infinite. On account of different qualifications of individual gods it assumes infinite names, forms, activities, attributes and powers.]

पृथिव्येव यस्याऽऽयतनमग्निर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायꣳ शारीरः पुरुषः स एष वदैव शाकल्य तस्य का देवतेत्यमृतमिति होवाच ॥ १० ॥

वै Verily सः he यः who विद्यात् knows तम् that पुरुषम् being, god यस्य whose आयतनम् abode एव indeed पृथिवी (is) the earth, लोकः (whose) instrument of vision अग्निः (is) fire, ज्योतिः (whose) light (is) मनः the mind परायणम् the ultimate resort सर्वस्य of all आत्मनः bodies (and organ). वै Verily वेदिता a knower, a teacher स्यात् is याज्ञवल्क्य Yajnavalkya. वै Verily अहम् I वेद know तम् that पुरुषम् God, being यम् whom आत्थ (you) call परायणम् the ultimate resort सर्वस्य of all आत्मनः bodies (and organs). सः It (is) एषः this यः who (is) एव indeed अयम् this शारीरः earth, corporeal पुरुषः being. एव Indeed

वद speak, ask about (it) शाकल्य Shākalya. का who (is) तस्य his देवता इति deity, cause अमृतम् इति nectar (chyle, the watery essence of eaten food that produces blood) उवाच ह said (he).

Shakalya said: 'Verily he who is the knower of that god, who has the earth for his body, who sees through fire and weighs over things through the mind, and who is the final support of all bodies and organs is a real knower (teacher), O Yājnavalkya.' Yājnavalkya replied: 'Verily I am a knower of that god whom you call the final support of all bodies and organs. This god is identified with the corporeal form that preponderates in earthly elements. Ask about it, Shākalya.' Thus challenged he became furious (like a goaded elephant) and asked, 'Who is the cause of that god (the corporeal form)?' Yājnavalkya replied that the cause of that corporeal form is chyle which produces blood.

काम एव यस्याऽऽयतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायं काममयः पुरुषः स एष वदैव शाकल्य तस्य का देवतेति स्त्रिय इति होवाच ॥ ११ ॥

वै Verily सः He यः who विद्यात् knows तम् that पुरुषम् person, being, deity कामः lust, desire for sex-pleasures एव

indeed यस्य whose आयतनम् abode, body लोकः world, eye, instrument of vision हृदयम् intellect मनः mind ज्योतिः the light परायणम् final refuge, ultimate resort सर्वस्य of all आत्मनः bodies (and organs). वै Verily वेदिता knower, teacher स्यात् is याज्ञवल्क्य Yajnavalkya. वै Indeed अहम् I वेद know तम् that पुरुषम् person, being, deity, यम् whom आहुः (you) call परायणम् the final support सर्वस्य of all आत्मनः bodies (and organs). सः He (is) एषः this यः who (is) पुरुषः being full of lust, identified with lust वद speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता deity उवाच ह (Shākalya) said इति thus स्त्रियः women.

Shākalya said—' Verily he who is the knower of that deity who has lust as his body, who sees through the intellect and weighs over things through the mind, and who is the final support of all body and organs is verily, O Yajnavalkya, a true knower (teacher)'. Yajnavalkya replied—I am indeed a knower of the deity whom you call the final support of all bodies and the organs. It is the deity who is united with lust and the same in the body as well. Speak on, Shakalya and tell me who is his deity. Shakalya replied that women are his deity ; for they excite the desire of lust.

रूपाण्येव यस्याऽऽयतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात् । याज्ञ-

वल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवासावादित्ये पुरुषः स एष वदैव शाकल्य तस्य का देवतेति सत्यमिति होवाच ॥ १२ ॥

वै Verily स: He य: who विद्यात् knows तम् that पुरुषम् being, deity यस्य whose आयतनम् body, abode (is) रूपाणि colours (in general) एव indeed लोक: world, instrument of vision (is) चक्षुः the eye ज्योति light (is) मनः the mind परायणम् the final support सर्वस्य of all आत्मन: bodies (and organs) वै verily स्यात् is वेदिता the knower याज्ञवल्क्य Yajnavalkya. वै Verily अहम् I वेद know तम् that पुरुषम् being, deity यम् whom आत्थ (you) call सर्वस्य final support सर्वस्य of all आत्मन: bodies (and organs). स: That एष: this य: who एव indeed (is) असौ this पुरुषः being, deity आदित्ये in the sun वद speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता इति deity. सत्यम् इति Truth (eye) उवाच ह said (Shakalya).

Shākalya said he who is the knower of that deity who has colours in general (such as black, white, etc.) as his body, who sees through the eye and weighs over things through the mind and who is the final support of all bodies and organs, is verily a true knower (teacher), O Yājnavalkya. Yājnavalkya replied—'I am indeed a knower of that deity whom you call the final resort of all bodies and organs. It is this deity who is identified with the sun. Speak on, Shākalya, Who is his deity?' Shākalya replied that eye[1] is his deity.

[NOTES—1. The sun-god is the product of the eye in one's body. So says the Rig Veda (10. 90. 13).]

आकाश एव यस्याऽऽयतनꣳ श्रोत्रं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायꣳ श्रौत्रः प्रातिश्रुत्कः पुरुषः स एष वदैव शाकल्य तस्य का देवतेति दिश इति होवाच ॥ १३ ॥

वै Verily सः he यः who विद्यात् knows तम् that पुरुषम् being, deity यस्य whose आयतनम् body, abode (is) आकाशः the ether एव indeed लोकः world, instrument of vision श्रोत्रम् the ear ज्योतिः light (is) मनः the mind परायणम् final support, the ultimate resort सर्वस्य of all आत्मनः bodies (and organs) वै verily स्यात् is वेदिता the knower, teacher याज्ञवल्क्य Yajnavalkya. वै Verily अहम् I वेद know तम् that पुरुषम् being, deity यम् whom आत्थ (you) call परायणम् the ultimate resort सर्वस्य of all आत्मनः bodies (and organs). सः That (is) एषः this यः who एव indeed (is) अयम् this पुरुषः being, deity श्रौत्रः identified with the ear प्रातिश्रुत्कः* identified with the time of hearing वद speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता इति God दिशः इति the quarters, directions उवाच ह said (Shākalya).

Shākalya said—Verily he who is the knower of that deity who has ether as his body, who sees

* Max Muller translates this word as that which answers.

through the ear and weighs over things through the mind and who is the final support of all bodies and organs is the true knower (teacher), O Yājnavalkya. Yājnavalkya replied—Verily I am the knower of that deity whom you call the ultimate resort of all bodies and organs. It is the deity who is identified with the ear and particularly with the time of hearing. Speak on, Shākalya, who is his deity? Shākalya replied that directions[1] are his deity.

[NOTES—1. That from which he is produced is his deity. Directions from which this particular deity within the body is produced are his deity.]

तम एव यस्याऽऽयतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायं छायामयः पुरुषः स एष वदैव शाकल्य तस्य का देवतेति मृत्युरिति होवाच ॥ १४ ॥

वै Verily सः he यः who विद्यात् knows तम् that पुरुषम् being, deity यस्य whose आयतनम् body, abode (is) तमः darkness एव indeed लोकः world, instrument of vision (is) हृदयम् heart, intellect ज्योतिः light (is) मनः the mind परायणम् the ultimate resort सर्वस्य of all आत्मनः bodies (and organs) स्यात् is वै verily वेदिता the knower याज्ञवल्क्य Yajnavalkya. वै Verily अहम् I वेद know तम् that पुरुषम् being, deity यम् whom आत्थ (you) call आयतनम् the ultimate resort सर्वस्य

of all आत्मनः bodies (and organs). सः That एषः (is) this यः who एव indeed अयम् this पुरुषः deity, being छायामयः identified with shadow वद speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता इति deity ? मृत्युः इति death उवाच ह said (Shākalya).

Shakalya said—'Verily he who is the knower of that deity who has darkness, such as that of the night, as his body, who sees through the intellect and weighs over things through the mind and who is the ultimate support of all bodies and organs is a true knower (teacher), O Yajnavalkya,' Yajnavalkya replied : 'Verily I am a knower of that deity whom you call that final support of all bodies and organs. It is the deity who is identified with shadow (ignorance). Speak on Shākalya, who is his deity ?' Shakalya replied that death among the gods is his deity (cause) according to Shrutis.

रूपाण्येव यस्याऽऽयतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात्। याज्ञवल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायमादर्शे पुरुषः स एष वदैव शाकल्य तस्य का देवतेत्यसुरिति होवाच ॥ १५ ॥

वै Verily सः he यः who विद्यात् knows तम् that पुरुषम् being, deity यस्य whose आयतनम् body, abode (is) एव indeed

रूपाणि the (particular) colours लोकः instrument of vision (is) चक्षुः the eye, ज्योतिः light (is) मनः the mind वै verily स्यात् is वेदिता the knower याज्ञवल्क्य Yajnavalkya. वै Verily अहम् I वेद know तम् that पुरुषम् being, deity यम् whom आत्थ (you) call आयतनम् final support सर्वस्य of all आत्मनः bodies (and organs). सः That एषः this (is) यः who (is) एव indeed अयम् this पुरुषः being, deity आदर्शे in the looking glass वद speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता इति deity ? असुः इति The vital power उवाच ह said (Shākalya).

Shakalya said: 'Verily he who is the knower of that deity, who has particular colours[1] (that reflects) as his body, who sees through the eye and weighs over things through the mind, and who is the final support, of all bodies and organs, is a true knower, O Yajnavalkya.' Yajnavalkya replied—'Verily I am a knower of that deity whom you call the ultimate resort of all bodies and organs. It is this deity[2] who is identified with the looking-glass. Speak on, Shakalya, who is his deity?' Shakalya replied that vital power is his deity (cause).

[NOTES—1. Reflecting objects such as a looking glass.

2. It is called reflection which emanates from the vital power. Reflection depends on friction, etc. which requires strength (vital power). Hence vital power is said to be the cause of reflection.—Anandagiri.]

आप एव यस्याऽऽयतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात्। याज्ञवल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायमप्सु पुरुषः स एष वदैव शाकल्य तस्य का देवतेति वरुण इति होवाच ॥ १६ ॥

वै Verily सः he यः who विद्यात् knows तम् that पुरुषम् being, deity यस्य whose आयतनम् body, abode (is) एव indeed आपः waters लोकः instrument of vision (is) हृदयम् the intellect ज्योतिः light मनः (is) the mind वै verily स्यात् is वेदिता the knower याज्ञवल्क्य O Yajnavalkya. वै Verily अहम् I वेद know तम् that पुरुषम् being, deity यम् whom आत्थ (you) call परायणम् the ultimate resort सर्वस्य of all आत्मनः bodies (and organs). सः That एषः this यः who एव indeed अयम् this पुरुषः being, deity अप्सु in waters वद speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता इति deity वरुणः इति Varuna (rain) उवाच ह said (Shākalya).

Shakalya said—'Verily he who is the knower of that deity who has waters[1] in general as his body, who sees through the intellect and weighs over things through the mind, and who is the final support of all bodies and organs, is a true knower, O Yajnavalkya.' Yajnavalkya replied: 'Verily I am a known of that deity whom you call the ultimate resort of all bodies and organs, It is this deity who is identified with waters in general.

Speak on, Shākalya, who is his deity ?' Shakalya replied that rain[2] is deity.

[NOTES—1. He specially dwells in the waters of reservoirs, wells, tanks, etc.

2. The water of reservoir, etc. that is drunk and assimilated in the body comes from rain. Rain is therefore the deity (cause) of the water in general.]

रेत एव यस्याऽऽयतनꣳ हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्याऽऽत्मनः परायणꣳ स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषꣳ सर्वस्याऽऽत्मनः परायणं यमात्थ य एवायं पुत्रमयः पुरुषः स एष वदैव शाकल्य तस्य का देवतेति प्रजापतिरिति होवाच ॥ १७ ॥

वै Verily सः he यः who विद्यात् knows तम् that पुरुषम् being, deity यस्य whose आयतनम् body, abode (is) एव indeed रेतः semen, लोकः instrument of vision (is) हृदयम् the intellect, ज्योतिः light (is) मनः the mind, वै verily स्यात् is वेदिता the knower याज्ञवल्क्य Yajnavalkya वै verily अहम् I वेद know तम् that पुरुषम् being, deity यम् whom आत्थ (You) call आयतनम् the ultimate resort सर्वस्य of all आत्मनः bodies (and organs). सः That एषः this यः who एव indeed (is) अयम् this पुरुषः being, deity पुत्रमयः identified with the son वद Speak on एव indeed शाकल्य Shākalya का who (is) तस्य his देवता इति deity प्रजापतिः इति Prajāpati (the father) उवाच ह said (Shākalya).

Shakalya said—'Verily he who is the knower of that deity who inhabits the semen, who sees

through the intellect and weighs over things through the mind and who is the ultimate resort of all bodies and organs is the true knower (teacher) O Yajnavalkya.' Yajnavalkya replied—'Verily I am a knower of that deity whom you call the final support of all bodies and organs. It is this deity[1] who is identified with the son. Speak on, Shakalya, who is his deity ?' Shakalya replied that the father is his deity.

[NOTES—1. Deity here meant the bones, marrow and semen that are derived from the father.]

शाकल्येति होवाच याज्ञवल्क्यस्त्वा ँ स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रता३ इति ॥ १८ ॥

याज्ञवल्क्य Yājnavalkya उवाच ह said इति this शाकल्य Shākalya इमे these ब्राह्मणाः Brahmanas, Vedic scholars अक्रत have made त्वाम् You अङ्गारावक्षयणम् * इति the instrument for burning charcoal, a vessel in which coal is extinguished स्वित् deliberately शाकल्यः Shākalya उवाच ह said याज्ञवल्क्य Yājnavalkya यत् since इदम् this किम् what ब्रह्म-विद्वान् the knower of Brahman.

[Eight different forms of the vital power have already been described for the purpose of meditation.

* Anandagiri adds that Yajnavalkya in saying that Shakalya was made an Angaravakshayana by his fellow Brahmans meant that he was given up by them as a victim, in fact that he was being consumed by Yajnavalkya. Max Muller prefers to take the word in the sense of an instrument with which one takes burning coal from the fire to extinguish them, a pair of tongs.

Each form is a deity having three divisions—general body, special manifestation and cause. Now the text describes five more forms of the vital power divided according to the directions and shows that they are all unified in the mind.]

Yajnavalkya asked—'Shakalya, have these Brahmans deliberately made you their fire-tongs to extinguish burning coal? Don't you perceive that you are being consumed by me?'

याज्ञवल्क्येति होवाच शाकल्यो यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति। दिशो वेद सदेवाः सप्रतिष्ठा इति यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥ १९ ॥

अत्यवादीः have flouted, have decried ब्राह्मणान् इति Brahmanas, Vedic scholars कुरुपाञ्चालानाम् of Kuru and Panchāl. वेद (I) Know दिशः (the meditation concerning) the quarters, directions सदेवाः with (presiding) deities सप्रतिष्ठाः इति with support (results) यत् which वेत्थ (You) Know दिशः of (the meditation) the quarters सदेवाः with the (presiding) deities सप्रतिष्ठाः with the supports.

Shakalya replied—'Yajnavalkya, since you are a knower of Brahman that you have decried these Brahmanas of Kuru and Panchala by suggesting that they were afraid of you and made me their fire-tongs'. Yajnavalkya said—'I know[1] the meditation on the directions with their presiding

deities as well as their results.' The other said—'If you know the meditation on the directions with their presiding deities as also the results of such meditation.—

[NOTES—1. Yajnavalkya realised that his mind was divided in five forms according to directions and was united with the directions and through the directions with the whole Universe as his own Self. He stood with his face turned eastward with the realisation that he was the directions. Sankar asserts that the Vedas repeatedly declare that in this very life one attains identity with and realises the deity one meditates upon.]

किंदेवतोऽस्यां प्राच्यां दिश्यसीत्यादित्यदेवत इति स आदित्यः कस्मिन्प्रतिष्ठित इति चक्षुषीति कस्मिन्नु चक्षुः प्रतिष्ठितमिति रूपेष्विति चक्षुषा हि रूपाणि पश्यति कस्मिन्नु रूपाणि प्रतिष्ठितानीति हृदय इति होवाच हृदयेन हि रूपाणि जानाति हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य ॥२०॥

अस्याम् In this प्राच्याम् eastern दिशि direction असि (you) are किंदेवत: united with which deity? आदित्यदेवत: इति united with sun-god. कस्मिन् In what स: that आदित्य: sun प्रतिष्ठित: इति abides, rests? चक्षुषि इति In the eye. कस्मिन् नु In what चक्षु: the eye प्रतिष्ठितम् इति abides, rests. रूपेषु इति In colours हि for पश्यति (one) sees रूपाणि colours चक्षुषा with the eye. कस्मिन् नु In what रूपाणि colours प्रतिष्ठितानि इति abide, rest? हृदये इति In the heart (mind) उवाच ह (he) said हि

for जानाति (one) knows रूपाणि colours हृदयेन through the heart (mind) हि for हृदये in the heart एव indeed रूपाणि colours भवन्ति are प्रतिष्ठितानि इति resting, supported. याज्ञवल्क्य Yajnavalkya एतत् it (is) एवम् एव just so.

Shākalya asked Yājnavalkya, 'Which deity you are united with in the eastern quarter?' Yājnavalkya replied that he was united with the Sun god in the east. Shākalya asked—'On what does the sun abide?' Yājnavalkya replied that the sun rests on the eye. Shākalya asked—'On what does the eye[1] rest?' Yājnavalkya replied that the eye rests on colours[2]; for one sees colours with the eye. Shākalya asked—'On what do these colours abide?' Yājnavalkya replied that the colours abide in the mind[3]; for one knows colours through the mind. Colours rest on the mind[4]. Shākalya told Yājnavalkya that the latter was right.

[NOTES—1. The sun is produced from the eye that is in the body. For the Rig Veda (10. 90. 13) says that the sun was created from the eye. Aitareya Upanishad (1. 4) says that the sun came from the eye.

2. The eye is produced by those very colours that direct it to perceive them. The eye is a transformation of colours.

3. Mind makes the colours—mind is modified into the colours.

4. Since one remembers through the mind the colours that lie as impressions, colours are said to rest in the mind.]

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति यमदेवत इति स यमः कस्मिन्प्रतिष्ठित इति यज्ञ इति कस्मिन्नु यज्ञः प्रतिष्ठित इति दक्षिणायामिति कस्मिन्नु दक्षिणा प्रतिष्ठितेति श्रद्धायामिति यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायाᳪ ह्येव दक्षिणा प्रतिष्ठितेति कस्मिन्नु श्रद्धा प्रतिष्ठितेति हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञवल्क्य ॥ २१ ॥

अस्याम् In this दक्षिणायाम् southern दिशि direction असि (you) are किंदेवतः identified with which god? यमदेवतः इति yama, the god of justice. सः That यमः yama प्रतिष्ठितः rests, abides कस्मिन् इति in what? यज्ञे इति In the sacrifice. कस्मिन् नु In what यज्ञः sacrifice प्रतिष्ठितः इति abides, rests? दक्षिणायाम् इति In the gifts, in the remuneration (of the priests). कस्मिन् नु In what दक्षिणा remuneration प्रतिष्ठितः इति abides, rests? श्रद्धायाम् इति In faith; हि Because यदा एव whenever श्रद्धत्ते (a man) believes, has faith अथ then ददाति (he) gives, offers दक्षिणाम् gifts, remuneration (to the priests). हि Therefore श्रद्धायाम् in faith एव indeed दक्षिणा remuneration प्रतिष्ठिता इति abides, rests. कस्मिन् नु In what श्रद्धा faith प्रतिष्ठिता इति abides, rests? हृदये इति In the heart उवाच ह said (he); हि Because हृदयेन through the heart जानाति (one) knows श्रद्धाम् faith. हि Therefore श्रद्धा faith भवति is प्रतिष्ठिता abiding, supported हृदये एव इति in the heart. एतत् It (is) एवम् एव just so याज्ञवल्क्य Yajnavalkya.

Shākalya asked Yājnavalkya, ' Which is your deity in the southern direction ? ' Yājnavalkya replied—' I am the south and Yama the god of justice is my deity.' Shākalya—' In what does Yama abide ? ' Yajnavalkya—' Yama, abides in the sacrifice.' Shākalya—' In what does the sacrifice abide ? ' Yajnavalkya—' Sacrifice abides in the remuneration of the priests.' Shākalya—' In what does the remuneration abide ? ' Yājnavalkya—' Remuneration abides in faith; for whenever a man has faith (liberality) in the Vedas coupled with devotion, he offers gifts to the priests. If he has no faith, he does not give them. Therefore remuneration rests on faith.' Shākalya—' In what does faith abide ? ' Yājnavalkya said—' Faith abides in the heart, the former being a modification of the latter. Because one knows faith through the heart; therefore faith abides in the heart.' Shākalya—' So it is indeed, Yājnavalkya.'

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति वरुणदेवत इति स वरुणः कस्मिन्प्रतिष्ठित इत्यप्स्विति कस्मिन्न्वापः प्रतिष्ठिता इति रेतसीति कस्मिन्नु रेतः प्रतिष्ठितमिति हृदय इति तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥ २२ ॥

अस्याम् In this प्रतीच्याम् western दिशि direction किंदेवतः with what god असि (you) are वरुण-देवतः इति with Varuna, the god of rain. सः That वरुणः Varuna कस्मिन् in what प्रतिष्ठितः इति rests, abides ? अप्सु इति In water. कस्मिन् In what आपः water प्रतिष्ठिताः इति rests, abides ? रेतसि इति In the semen. कस्मिन् नु In what रेतः the semen प्रतिष्ठितम् इति rests, abides ? हृदये इति In the heart. तस्मात् अपि Therefore आहुः (people) speak जातम् the new-born (child) प्रतिरूपम् closely resembles (his father). हृदयात् From heart इव as it were सृप्तः (he) has sprung, has been created, निर्मितः इति (he) has been made हृदयात् out of heart इव as it were. हि For हृदये एव on the heart रेतः semen भवति is प्रतिष्ठितम् abides, supports. एतत् It (is) एवम् just so एव indeed याज्ञवल्क्य Yajnavalkya.

Shākalya asked Yājnavalkya, 'What deity you are united with in the western direction?' Yājnavalkya—'Varuna the god of rain is my presiding deity in that direction. Shākalya—In what does Varuna abide? Yājnavalkya—Varuna rests on water[1], the former being the effect of the latter. Shākalya—In what does water abide? Yājnavalkya—Water rests on the semen.[2] Shākalya—On what does the semen rest? Yājnavalkya—The semen abides in the heart.[3] Therefore people speak that a new-born child who closely resembles his father has been created from his father's heart, as it were, (as an ear-ring is made

out of gold). Therefore the semen abides in the heart. Shākalya: You are right, Yājnavalkya.

[NOTES—1. As Taittiriya Samhita (1. 6. 8. 1) says—He created Varuna from faith.

2. Aitereya Upanishad (1. 1. 4) says—Water was produced from semen.

3. Lust is a modification of the heart and semen issues from the heart of a man under the influence of lust. Therefore semen is said to be the effect of heart.]

किंदेवतोऽस्यामुदीच्यां दिश्यसीति सोमदेवत इति स सोमः कस्मिन्प्रतिष्ठित इति दीक्षायामिति कस्मिन्नु दीक्षा प्रतिष्ठितेति सत्य इति तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठितेति कस्मिन्नु सत्यं प्रतिष्ठितमिति हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥ २३ ॥

अस्याम् In this उदीच्याम् northern दिशि direction किंदेवतः united with what god असि इति (you) are? सोमदेवतः इति with the deity, Soma (the moon, the soma creeper). कस्मिन् In what सः that सोमः moon प्रतिष्ठितः इति abides? दीक्षायाम् इति In initiation. कस्मिन् नु In what दीक्षा initiation प्रतिष्ठिता इति rests, abides? सत्ये इति In truth. तस्मात् अपि Therefore आहुः (they) say, ask इति thus दीक्षितम् to be initiated वद speak सत्यम् the truth. हि For सत्ये In truth एव indeed दीक्षा initiation प्रतिष्ठिता इति abides, rests. कस्मिन् नु In what सत्यम् truth प्रतिष्ठितम् इति rests, abides? हृदये इति In the heart उवाच ह

said (he); हि For हृदयेन through the heart जानाति (one) knows सत्यम् truth; हृदये in the heart सत्यम् truth भवति is प्रतिष्ठितम् इति abides, supported. एतत् It (is) एवम् एव just so याज्ञवल्क्य Yajnavalkya.

Shākalya asked Yājnavalkya, 'Who is your presiding deity in the northern direction?' Yājnavalkya: Moon is my deity in that direction. Shākalya: On what does moon abide? Yājnavalkya—The moon rests on initiation[1]. Shākalya: In what does initiation abide? Yājnavalkya—Initiation abides in truth. Because initiation rests on truth they ask the initiated one to speak the truth. Shākalya: In what does truth abide? Yājnavalkya said: Truth abides in the heart; for one knows truth through the heart. Therefore truth rests on the heart. Shākalya—It is just so, Yājnavalkya.

[NOTES—1. The initiated sacrificer purchases the Soma creeper, performs sacrifice with the Soma creeper along with the meditation and becomes identified with the northern direction which is presided over by moon called Soma after the creeper.]

किंदेवतोऽस्यां ध्रुवायां दिश्यसीत्यग्निदेवत इति सोऽग्निः कस्मिन्प्रतिष्ठित इति वाचीति कस्मिन्नु वाक् प्रतिष्ठितेति हृदय इति कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥ २४ ॥

इति (Shaklya asked) this अस्याम् In this ध्रुवायाम् fixed दिशि direction किम् which देवत: deity असि is there? इति (Yajnavalkya said) thus अग्नि-देवत: the fire deity. इति (The one asked) thus स: that अग्नि: fire प्रतिष्ठित: rests, abides कस्मिन् in what? इति (The other replied) thus वाचि in speech. कस्मिन् नु In what वाक् speech प्रतिष्ठिता इति abides, rests? हृदये इति In the heart. कस्मिन् नु In what हृदयम् heart, mind प्रतिष्ठितम् इति abides, rests?

Shākalya asked Yājnavalkya—Which is the deity in the fixed direction i.e. over head? Yājnavalkya replied that fire is the deity in the Zenith; for there is more light and fire is luminous in the direction above. Shākalya asked, 'In what does fire abide?' Yājnavalkya replied that the fire abides in speech. The one asked--In what does the speech abide? The other replied that the speech abides[1] in the heart.[2] The one asked again —'In what abides the heart which is the embodiment of everything.'

[NOTES—1. All names together with the Zenith come to heart through speech.

2. The entire Universe is comprised of form, name and action which are nothing but modifications of the heart. The heart extends to all directions, and the deities presiding over the directions are part and parcel of the heart.]

अहल्लिकेति होवाच याज्ञवल्क्यो यत्रैतदन्यत्रास्मन्मन्यासै यद्ध्येतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयाꣳसि वैनद्विमथ्नीरन्निति ॥ २५ ॥

याज्ञवल्क्य Yajnavalkya उवाच ह said अहल्लिक * इति (you) ghost यत्र when मन्यासै (you) think एतत् it (the heart) अन्यत्र (is) elsewhere अस्मात् than in us (i.e., body) हि For यत् if एतत् it (mind) स्यात् be अन्यत्र elsewhere अस्मात् than in us (body) श्वान: the dogs वै verily अद्यु: would eat एनत् this (body) वयांसि the birds वै verily विमथ्नीरन् would churn, tear to pieces एनत् इति it (body).

Yājnavalkya said reproachfully to Shākalya, 'You ghost, when you think that the mind which is the Self of the body, as it were, is elsewhere than in the body, then the body is dead. If the mind be elsewhere than in the body, then the dogs would eat this body, or birds would tear it to pieces[1].

[NOTES—1. The body which consists of name, form and action abide in the body.]

कस्मिन्नु त्वं चाऽऽत्मा च प्रतिष्ठितौ स्थ इति प्राण इति कस्मिन्नु प्राणः प्रतिष्ठित इत्यपान इति कस्मिन्न्वपानः प्रतिष्ठित इति व्यान इति कस्मिन्नु व्यानः प्रतिष्ठित इत्युदान इति

* The word is a term of reproach. Its literal meaning is a ghost. Ahani liyate i.e. that disappears by day.

कस्मिन्नूदानः प्रतिष्ठित इति समान इति स एष नेति नेत्या-
त्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्यते-
ऽसितो न व्यथते न रिष्यति । एतान्यष्टावायतनान्यष्टौ लोका
अष्टौ देवा अष्टौ पुरुषाः स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्तं
त्वौपनिषदं पुरुषं पृच्छामि तं चेन्मे न विवक्ष्यसि मूर्धा ते
विपतिष्यतीति । तꣳ ह न मेने शाकल्यस्तस्य ह मूर्धा विपपा-
तापि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥ २६ ॥

कस्मिन् नु In what त्वम् च you (i.e., the body) आत्मा च and (your) self (mind, heart) स्थः are प्रतिष्ठितौ इति established? प्राणे इति In the Prāna. कस्मिन् नु In what प्राणः the Prāna प्रतिष्ठितः इति (is) established? अपाने इति In the Apāna. कस्मिन् नु In what अपानः the Apana प्रतिष्ठित इति rests? व्याने इति In the Vyāna. कस्मिन् नु In what व्यानः the Vyāna प्रतिष्ठितः इति rests? उदाने इति In the Udāna. कस्मिन् नु In what उदानः the Udāna प्रतिष्ठितः इति rests? समाने इति In the Samān. एषः This आत्मा self (is) सः (that which is described) न+इति Not this न+इति इति Not this. अगृह्यः (It is) imperceptible, not perceivable; हि because न (It is) not गृह्यते perceived. अशीर्यः (It is) undecaying; हि because न (it is) not शीर्यते decays. असङ्गः (It is) unattached; हि because न (It is) not सज्यते related, attached. असितः (It is) unfettered, free न not व्यथते (It) feels pain, न not रिष्यति (It) is destroyed, suffers injury. एतानि These (are) अष्टौ eight आयतनानि abodes, अष्टौ eight लोकाः instruments of vision अष्टौ eight देवताः deities, अष्टौ eight पुरुषाः beings. पृच्छामि (I) ask त्वा

you तम् that पुरुषम् being औपनिषदम् (who is) known from the Upanishads. सः He यः who निरुह्य projecting तान् those पुरुषान् beings, deities प्रत्युह्य (and) withdrawing (them) अत्यक्रामत् transcends (them). चेत् if न not विवक्ष्यसि (you) tell मे me तम् of him ते your मूर्धा head विपतिष्यति इति will fall off. शाकल्यः Shākalya न not मेने obeyed, knew तम् him. तस्य His मूर्धा head विपपात fell off. परिमोषिणः The robbers अपजह्रुः ह took away अपि even अस्य his अस्थीनि bones मन्यमानाः thinking, mistaking (them) अन्यत् for something (treasure).

Shākalya said—'Yājnavalkya, you have already stated that the body and the mind rest on each other. Now tell me, in what do the body and the mind rest?' Yājnavalkya replied that the body and the mind rest on the vital power called Prana. Shākalya—'In what does the Prana rest?' Yājnavalkya—The Prana rests on the vital power called Apāna[1]. Shākalya—In what does the Apāna rest? Yājnavalkya—Apāna rests on the vital power called Vyāna[2], which occupies an intermediate position. Shākalya—In what does Vyāna rest? Yājnavalkya—Vyāna rests on the vital power called Udāna[3]. Shākalya—In what does the Udāna rest? Yājnavalkya—'Udāna rests on Samāna.[4] This Self is That which has been described[5] as 'Not This', 'Not This'. The Self is not perceivable, being beyond the attributes of effects. The Self

not being a differentiated object is never perceived by the organs. The Self is undecaying, for It never decays like the body which is gross and made up of parts. The Self is unattached, for It is not related with anything like a gross object. The Self is ever free for It is not bound like what is gross. For that reason It is never pained and is never destroyed. These are the eight abodes (the earth, etc.); the eight instruments of vision (fire, etc.); the eight deities and the eight beings described above[6]. Now I ask You, Shākalya, of that Being who is devoid of hunger, etc. and known only from the Upanishads. He projects these deities and again withdraws them into His mind and also transcends them. If you cannot clearly tell me of Him, I give the curse that your head shall fall off.' Shākalya did not know Him and so could not describe Him to Yājnavalkya. Therefore his head fell off and he died. The robbers mistook his bones for a treasure under transport and snatched them away from his disciples who were carrying home the dead body for funeral rites.

[NOTES—1. The Prāna would go out through the mouth and nostrils if it were not held back by the Apāna.

2. The Apāna would also depart through the lower orifice, as the Prāna would through the mouth and nostrils, if they were not held back by the Vyāna.

3. Prāna, Apāna and Vyāna would go out in all directions, if they were not fixed, as to a post, to the Udāna.

4. Not only Udāna but also other three vital powers are also held by Samāna. The idea is that the body, mind and the five vital powers are inter-dependent and work together as an orderly aggregate dominated by the purpose of the individual Self.

5. In the first two chapters called Madhukanda.

6. In passage from 10 to 17.]

अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छामीति ते ह ब्राह्मणा न दधृषुः ॥ २७ ॥

अथ Then उवाच (Yajnavalkya) said, addressed भगवन्तः venerable ब्राह्मणाः Brahmanas वः amongst you सः he यः whosoever कामयते desires पृच्छतु may ask मे me वा or सर्वे all पृच्छत may ask मे me. पृच्छामि (I) shall ask तम् him वः amongst you यः who वः amongst you कामयते desires वा or, otherwise पृच्छामि (I) shall ask सर्वान् all वः of you. ते ह Those ब्राह्मणाः Brāhmanas दधृषुः dared न not.

When the Brāhmanas were silent Yājnavalkya addressed them thus: 'Venerable Brāhmanas, whichsoever amongst you desires to ask me questions you may do so or all of you may ask. Otherwise I shall ask questions to whichsoever amongst you desires me to ask him or I shall ask all of you.' The Brāhmanas thus addressed dared not give any reply whatsoever.

तान्हैतैः श्लोकैः पप्रच्छ—यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा । तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥१॥

पप्रच्छ (Yajnavalkya) asked तान् them (Brahmanas) एतैः with these श्लोकैः verses—यथा as (is) वनस्पतिः large, mighty वृक्षः tree, तथा so एव indeed पुरुषः (is) a man. अमृषा (This is) true तस्य his लोमानि hairs पर्णानि (are its) leaves, अस्य its त्वक् skin (is) बहिः outer उत्पाटिका bark.

Yājnavalkya asked the Brāhmanas the following verses :

As a mighty tree in a forest, so indeed is a man. This is true that his hairs correspond to the leaves of the tree and his skin to its outer bark.

त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः । तस्मात्तदा तृण्णात्प्रैति रसो वृक्षादिवाऽऽहतात् ॥ २ ॥

त्वचः From skin अस्य of him रुधिरम् blood प्रस्यन्दि flows, त्वचः from the bark उत्पटः sap. तस्मात् Therefore तदा so आतृण्णात् from the wounded प्रैति flows तत् that (blood) इव as आहतात् from the cut, from the struck वृक्षात् tree रसः sap (exudes).

It is from a man's skin that blood flows and it is from the bark of a mighty tree sap exudes. Since a man and a mighty tree are similar in so many ways, therefore when a man is wounded blood flows, as sap exudes from a tree that is struck.

मांसान्यस्य शकराणि किनाटं स्नाव तत्स्थिरम् ।
अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥ ३ ॥

अस्य His मांसानि flesh शकराणि (its) inner bark, स्नाव: nerves किनाटम् inner most layer of bark. तत् It (is) स्थिरम् tough, strong अस्थीनि (its) bones अन्तरत: (lie) within दारूणि (as) wood मज्जा (its) marrow कृता (is) made मज्जा-उपमा comparison with pith.

Similarly a man's flesh is the inner bark of a mighty tree. His nerves are innermost layer of bark in a tree. That layer of bark which is attached to the wood is strong. As a man's bones lie under the nerves, so does the innermost bark of a tree is the wood. A man's marrow corresponds to the pith of a tree.

यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ४ ॥

यद् While वृक्ष: a tree वृक्ण: (is) felled रोहति springs, grows up पुन: again मूलात् from (its) root नवतर: newer, more young कस्मात् from what मूलात् root मर्त्य: a mortal वृक्ण: cut off मृत्युना by death स्वित् प्ररोहति does spring, is reborn.

[The similarity between a man and a tree has already been shown. Now the difference between them is pointed out.]

But while a tree, when it is felled, grows up again from its root in a newer form. From what root a mortal is reborn, after he is cut off by death ?

रेतस इति मा वोचत जीवतस्तत्प्रजायते । धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥ ५ ॥

मा Do not वोचत say रेतसः इति from the semen ; तत् (for) it प्रजायते is produced जीवतः in a living man. वै Verily इव as वृक्षः a tree (springs) धानारुहः from the seed अञ्जसा certainly प्रेत्य being felled संभवः springs.

You should not say that the man springs forth after death from semen. For semen is produced in a living man, not in a dead man. A tree grows up also from the seed, not from the trunk only. A mighty tree when it is dead certainly grows up again from the seed as well.

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ६ ॥

यत् Since, while वृक्षम् a tree आवृहेयुः is pulled out समूलम् with root आभवेत् grows, sprouts न not पुनः again, any more. कस्मात् From what मूलात् root मर्त्यः a mortal वृक्णः cut off, felled मृत्युना by death स्वित् प्ररोहति does spring forth, does grow up.

If a tree is pulled out with its root or its seed, it does not grow up again. From what root does a mortal grow up after he is felled by death ?

जात एव न जायते को न्वेनं जनयेत्पुनः । विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥ इति नवमं ब्राह्मणम् ॥ ९ ॥ इति बृहदारण्यकोपनिषदि तृतीयोऽध्यायः ॥ ३ ॥

एव (If you say he is) ever जातः born; न (I say) not जायते (he) is born. कः नु who पुनः again जनयेत् should create, should bring forth एनम् him (dead man) विज्ञानम् knowledge, pure intelligence आनन्दम् bliss ब्रह्म Brahman परायणम् the supreme goal, bestower of the fruits of actions दातुः of the distributor, of the sacrificer रातेः of wealth तत्-विदः (as well as) of the knower of that (Brahman) तिष्ठमानस्य of one who lives in (It).

If you say he is never born, I say, no. After death he is certainly born again[1]. Now who should again create the dead man ? The Shruti[2] declares : After death man is reborn from Brahman who is the root of the Universe. He is characterised by Pure Intelligence and Absolute Bliss[3]. He is the bestower of the fruits of actions of the sacrificer who engages himself in rites. He is the Supreme goal of one who has realised Brahman and lives in Brahman.

[NOTES—1. Otherwise it is to be taken for granted that a man enjoys the result of works never done by him and does not get the results of those works actually done by him.

2. Brāhmanas could not answer this question and were defeated. Then Yajnavalkya took away the cows. The story is completed. Now Shruti answers the question and reveals the truth.

3. Absolute bliss is not smitten with pain like sense-perception. It is a sort of indescribable and incomparable serenity, satisfaction and sweetness which is not obstructed by any thing.]

CHAPTER FOUR: SECTION ONE

ॐ जनको ह वैदेह आसांचक्रेऽथ ह याज्ञवल्क्य आवव्राज । तꣳ होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नण्वन्तानिति । उभयमेव सम्राडिति होवाच ॥ १ ॥

ॐ Om. जनकः ह Janaka वैदेहः king of Videha आसांचक्रे took seat (to give audience). अथ Then याज्ञवल्क्यः Yajnavalkya आवव्राज arrived, came (there). उवाच ह (the King) said to, asked तम् him याज्ञवल्क्य Yajnavalkya अर्थम् for reason of किम् what (object) अचारीः (you) have come (here)? इच्छन् wishing पशून् (some) cattle अण्वन्तान् इति (or) some subtle qestions. सम्राड् O King उभयम् both एव इति ह indeed उवाच said (he).

[The two following sections give further instruction about the Supreme Being who is to be known only from the Upanishad by referring to the deities of speech and the rest. The story indicates the custom to be followed on such occasions.]

Om. King Janaka of Videha took his seat to give audience when Yājnavalkya arrived there. The King asked him, 'Yājnavalkya, what for have you come here? Do you wish to have some cattle or hear some subtle questions from me?' Yājnavalkya replied that he came indeed for both cattle and questions.

यत्ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे जित्वा शैलिनिर्वाग्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेत्यवदतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य। वागेवाऽऽयतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत। का प्रज्ञता याज्ञवल्क्य। वागेव सम्राडिति होवाच। वाचा वै सम्राड्बन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टꣳ हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्राट्प्रज्ञायन्ते वाग्वै सम्राट्परमं ब्रह्म नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो

भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

शृणवाम Let (me) hear तत् that यत् which कश्चित् any one (of your teachers) अब्रवीत् may have told (taught) ते इति you. जित्वा Jitwan शैलिनिः the son of Shilina अब्रवीत् has told (taught) मे me वै verily वाक् the speech (i.e., its presiding deity, Fire) ब्रह्म इति (is) Brahman. यथा As मातृमान् one having a mother, पितृमान् one having a father, आचार्यवान् one having a teacher ब्रूयात् should say तथा so शैलिनिः the son of Shilina अब्रवीत् has told (taught) तत् that वाक् the organ of speech (is) वै verily ब्रह्म इति Brahman. हि Because किम् what अवदतः of a dumb person, of one unable to speak स्यात् इति may be. अब्रवीत् तु Did (he) tell ते you तस्य its आयतनम् abode, body प्रतिष्ठाम् support, permanent resort अब्रवीत् (he) told मे me न not. सम्राड् O Emperor एतत् it (is) एकपात् one-footed. वै verily याज्ञवल्क्य Yajnavalkya ब्रूहि tell, teach नः us. वाक् The speech एव indeed आयतनम् its abode, body, आकाशः the (undifferentiated) ether प्रतिष्ठा (its) support, resort. एतत् It उपासीत should be meditated upon प्रज्ञा इति as intelligence, consciousness. याज्ञवल्क्य Yajnavalkya का what (is) प्रज्ञता intelligence, consciousness? सः He उवाच ह said वाक् the speech एव indeed सम्राड् इति O Emperor. वाचा By the speech वै verily सम्राड् O Emperor बन्धुः a friend प्रज्ञायते is known. ऋग्वेदः The Rig-Veda, यजुर्वेदः the Yajur-Veda, सामवेदः the Sāma-Veda अथर्वाङ्गिरसः Atharvangirasa, इतिहासः (Vedic) History, पुराणम् mythology विद्या arts, उपनिषदः Upanishads, श्लोकाः

verses, सूत्राणि aphorisms, अनुव्याख्यानानि elucidations, व्याख्यानानि explanations, इष्टम् sacrifices, the spiritual effects produced by them, हुतम् pouring oblations (in the fire), आशितम् offering food, पायितम् offering drink अयम् this, present लोकः च world, life च and परम् the next, future लोकः world, life च and सर्वाणि all भूतानि beings सम्राट् O Emperor वाचा by the speech एव indeed प्रज्ञायन्ते are known. वै Verily वाक् speech, its duty fire (is) परमम् the Supreme ब्रह्म Brahman. वाक् The speech जहाति leaves न not एनम् him. सर्वाणि All भूतानि beings अभिक्षरन्ति eagerly approach एनम् him, भूत्वा Being, becoming देवः a god अप्येति (he) attains, is merged in देवान् the gods, यः who विद्वान् knowing एवम् thus उपास्ते meditates upon एनम् it. जनकः Janaka वैदेहः Emperor of Videha उवाच said ददामिः (I) give, offer (you) सहस्रम् a thousand (cows) हस्ति-ऋषभम् इति with a bull as big as an elephant. सः That याज्ञवल्क्यः Yajnavalkya उवाच ह said मे my पिता father अमन्यत thought, held the view अननुशिष्य (न + अनुशिष्य) without fully instructing, not truly satisfying (a pupil) हरेत इति (one) should accept न not (reward from him).

Yajnavalkya asked: Let me hear what anyone of your teachers may have taught you. Janaka replied: My teacher Jitwan, Shilina's son, has taught me that Fire, the presiding deity of speech, is Brahman. Yajnavalkya: As he who has a mother (to adequately instruct him in childhood), a father (to do so after that) and a teacher (to teach him from the initiation with holy thread up to the

completion of studies) should say to his disciple, so has Shilina's son taught you that fire the deity of speech is Brahman. What can a dumb person achieve here? But did he teach you about the body and permanent Resort of fire? Janaka said that his teacher did not teach him about them. Yajnavalkya: This Brahman has only one foot and lacks the remaining three feet, O Emperor. Janaka: Then you please teach us. Yajnavalkya: The speech is indeed the body and the undifferentiated ether the resort of fire which is a form of Brahman. It should be meditated upon as consciousness. Janaka: Do you mean consciousness itself or its effect which is speech? Yajnavalkya: I mean speech itself, O Emperor. Because it is not different from speech. By speech, O Emperor, a friend is known. By speech alone, O Emperor, the Rig-Veda, Yajur-Veda, Sāma-Veda, Atharvangirasa, Vedic history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations, the spiritual effects produced by sacrifices, pouring oblations in the fire, and offering food and drink, the present life and the future life and all beings are known. Therefore fire that presides over speech, O Emperor, is a form of the Supreme Brahman. The speech never leaves him who knows Brahman as fire and meditates upon it likewise.

All beings eagerly approach him with offerings, etc. Such a knower becomes a god in this very life and is merged in the gods after death. Janaka of Videha said: I offer you a thousand cows with a bull as big as elephant. Yajnavalkya replied—'My father held the view that one should not accept reward from a pupil without fully satisfying him. I am of the same opinion.'

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्म उदङ्कः शौल्बायनः प्राणो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य प्राण एवाऽऽयतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत का प्रियता याज्ञवल्क्य प्राण एव सम्राडिति होवाच प्राणस्य वै सम्राट्कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट्कामाय प्राणो वै सम्राट्परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

(Yajnavalkya asked): शृणवाम Let (me) hear तत् that यत् which एव indeed कश्चित् any one else (of your teachers) अब्रवीत् may have told (taught) ते इति you. (Janaka): उदङ्कः Udanka शौल्बायनः the son of Shulba अब्रवीत् has told (taught) मे me: वै verily प्राणः the vital power (its presiding deity, Vayu) ब्रह्म इति (is) Brahman. (Yajnavalkya:) यथा As मातृमान् one having a mother, पितृमान् one having a father, आचार्यवान् one having a teacher ब्रूयात् should tell (teach), तथा so तत् that शौल्बायनः Shulba's son अब्रवीत् has told (taught) प्राणः the vital power, Vayu वै verily ब्रह्म (is) Brahman. हि Because किं what स्यात् may be, is the use अप्राणतः इति of one without life? तु But अब्रवीत् (he) told, taught ते you तस्य its आयतनम् abode, body प्रतिष्ठाम् support, resort अब्रवीत् told न not मे इति me. सम्राड् O Emperor एतत् this (is) वै verily एकपात् one-footed. याज्ञवल्क्य O Yājnavalkya सः that वै verily ब्रूहि tell नः us. प्राणः The vital power, Vayu एव indeed (is) आयतनम् abode, body आकाशः ether, undifferentiated ether प्रतिष्ठा the support, resort. उपासीत Meditate एनत् upon it प्रियम् इति as dear. का What (is) प्रियता dearness याज्ञवल्क्य Yajnavalkya? उवाच ह (He) said सम्राड् O Emperor प्राणः इति the vital power, Vayu, एव indeed, कामाय for the sake प्राणस्य of the vital power सम्राड् O Emperor वै verily याजयति causes to sacrifice अयाज्यम् for one unworthy of sacrifice अपि even प्रतिगृह्णाति accepts, presents अप्रतिगृह्यस्य from one unworthy to bestow presents एव indeed कामाय for the sake प्राणस्य of the vital power सम्राड् O Emperor तत्र then भवति (one) is वधाशङ्कम् afraid of being hurt याम् whichever दिशम् direction एति इति (one) goes. वै Verily प्राणः the vital power, Vayu (is)

सम्राट् O Emperor परमम् highest, Supreme ब्रह्म Brahman. प्राणः The vital power जहाति leaves न not एनम् him. सर्वाणि All भूतानि beings अभिक्षरन्ति eagerly approach एनम् him. भूत्वा Being, becoming देवः a god अप्येति (he) attains, is merged in देवान् the gods यः who विद्वान् knowing एवम् thus उपास्ते meditates एतत् upon it. जनकः Janaka वैदेहः the Emperor of Videha उवाच ह said ददामि (I) offer, give (you) सहस्रम् a thousand cows हस्ति-ऋषभम् इति with a bull as big as an elephant. सः That याज्ञवल्क्य Yajnavalkya उवाच ह said— मे my पिता father अमन्यत thought, held (this view) हरेत (one) should accept न not (reward) अननुशिष्य इति without fully instructing, satisfying.

Yajnavalkya said : Let me hear whatever anyone else of your teachers may have taught you. Janaka replied : Udanka, Shulba's son, has taught me that Vayu who presides over the vital power is Brahman. Yajnavalkya : As one who has a mother, father and teacher to instruct in various stages of life should tell, so has Shulba's son told you that Vayu, the deity of the vital power, is Brahman. Because what is the use of a lifeless man? But did he tell you about the body and the resort of Vayu? Janaka said that he was not told those things. Yajnavalkya : This Brahman has only one foot, O Emperor. Janaka then requested Yajnavalkya to tell him what he knows. Yajnavalkya : The vital power is the body and the

undifferentiated ether the permanent resort of Vayu. It should be meditated upon as dear. Janaka: What is the nature of dearness? Yajnavalkya: The vital power itself, O Emperor. Because for the sake of the vital power, O Emperor, one sacrifices, for one unworthy of sacrifice (such as even an outcaste) and accepts presents from one[1] who is unworthy to bestow them. And for the sake of the vital power, O Emperor, one is afraid of going to any direction infested by robbers, etc. Vayu, the deity of Vital power, O Emperor, is a form of the Supreme Brahman. The vital power never leaves him who knows thus and meditates upon it. All beings eagerly approach him with offerings. He becomes god in this very life and is merged in other gods after death. Emperor Janaka, "I offer you a thousand cows with a bull as big as an elephant." Yajnavalkya: My father held the view that one should not accept rewards from a pupil without fully satisfying him.

[NOTES—1. For instance, an Ugra—one born of Kshatriya father and Shudra mother.]

यदेव ते कश्चिदब्रवीत्तच्छृणावामेत्यब्रवीन्मे बर्कुर्वार्ष्णश्चक्षुर्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं

प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य चक्षुरेवाऽऽयतनमाकाशः प्रतिष्ठा सत्यमित्येतदुपासीत का सत्यता याज्ञवल्क्य चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट्पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति चक्षुर्वै सम्राट्परमं ब्रह्म नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

(Yajnavalkya said:) श्रणवाम Let (me) hear एव indeed तत् that यत् which कश्चित् any one else (of your teachers) अब्रवीत् have told (taught) ते इति you. (Janaka) बर्कुः Barku वार्ष्णः the son of Vrishna वै verily चक्षुः the eye (i.e., its deity-the sun) ब्रह्म इति (is) Brahman. (Yajnavalkya:) यथा As मातृमान् one having a mother, पितृमान् one having a father आचार्यवान् one having a teacher, ब्रूयात् should tell (teach) तथा so तत् that वार्ष्णः Vrishna's son अब्रवीत् has told (taught) चक्षुः eye (sun) वै verily ब्रह्म इति (is) Brahman. हि Because किम् what स्यात् may be, is the use अपश्यतः इति of one without vision, of a sightless person? तु But अब्रवीत् (he) told, taught ते you तस्य its आयतनम् abode, body प्रतिष्ठाम् resort, support (Janaka:) अब्रवीत् (he) told, taught न not मे इति me. सम्राड् O Emperor वै verily एतत् this एकपात् इति one footed. याज्ञवल्क्य Yajnavalkya सः that वै verily ब्रूहि tell नः us. चक्षुः The eye (is) एव indeed आयतनम् abode, body आकाशः the (undifferentiated) ether प्रतिष्ठा resort, support. उपासीत

Meditate एतत् upon it सत्यम् इति as truth. (Janaka asked) याज्ञवल्क्य Yajnavalkya का what (is) सत्यता truth? उवाच ह (Janaka) said चक्षुः the eye एव verily सम्राड् इति O Emperor. आहुः (They) say, ask पश्यन्तम् to one who has seen चक्षुषा by the eye वै indeed सम्राट् O Emperor अद्राक्षीः इति have (you) seen? सः He आह says, replies अद्राक्षम् इति (I) have seen. (Then) तत् it भवति is सत्यम् true. वै Verily चक्षुः eye, sun सम्राट् O Emperor (is) परमम् Supreme ब्रह्म Brahman. चक्षुः The eye न not जहाति deserts, leaves एनम् him. सर्वाणि All भूतानि beings अभिक्षरन्ति eagerly approach एनम् him. भूत्वा Being, becoming देवः a god अप्येति attains, is merged in देवान् the gods यः who विद्वान् knowing एवम् thus उपास्ते meditates एतम् upon it. जनकः Janaka वैदेहः the Emperor of Videha उवाच ह said ददामि (I) offer, give (you) सहस्रम् a thousand (cows) हस्ति-ऋषभम् इति with a bull as big as an elephant. सः That याज्ञवल्क्य Yajnavalkya उवाच ह said—मे my पिता father अमन्यत thought, held the view न not हरेत (one) should accept (rewards) अननुशिष्य इति without fully instructing (satisfying him).

Yajnavalkya said: 'Let me hear whatever any-one else of your teachers may have taught you.' Janaka replied: Barku, Vrishna's son has taught me that the sun who is the presiding deity of the eye is Brahman. Yajnavalkya: As one has a mother, father and teacher to instruct him in different stages of life should tell, so has Vrishna's son told that the sun the deity of the eye is Brahman. Because what is the use of a sightless person? But

did he teach you about the body and resort of the deity? Janaka said that his teacher did not do so. Yājnavalkya: This Brahman has only one foot, O Emperor. Janaka: Then you teach me what you know about It. Yājnavalkya: The eye is the body and the undifferentiated ether is the resort of that deity. It should be meditated upon as truth.[1] Janaka: What is the nature of truth? Yājnavalkya: The eye itself, O Emperor, is truth. Because if one who has seen an object is asked whether he has seen it, he always replies in the affirmative. When one sees it then it is considered true. The sun-god who is the deity of the eye, O Emperor, is a form of the Supreme Brahman. The eye never deserts him who knows thus and meditates upon it. All beings eagerly approach him with offerings, etc. He becomes a god in this very life and is merged in the gods after death. Emperor Janaka of Videha: 'I offer you a thousand cows with a bull as big as an elephant.' Yājnavalkya said—'My father held the view that one should not accept presents from a pupil without fully satisfying him. I am of this opinion.'

[NOTES—1. For, what is heard through the ears may not always correspond with fact. But what is seen by the eyes is always true.]

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यशृण्वतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य श्रोत्रमेवाऽऽयतनमाकाशः प्रतिष्ठाऽनन्त इत्येनदुपासीत काऽनन्तता याज्ञवल्क्य दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि दिशो दिशो वै सम्राट् श्रोत्रꣳ श्रोत्रं वै सम्राट्परमं ब्रह्म नैनꣳ श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

(Yajnavalkya said): श्रृणवाम Let (me) hear एव indeed तत् that यत् which कश्चित् any one else (of your teachers) अब्रवीत् have told (taught) ते इति you. गर्दभीविपीतः Gardabhivipita, भारद्वाजः a descendant of Bharadwaja अब्रवीत् has told (taught) मे me श्रोत्रम् the ear वै verily ब्रह्म इति (is) Brahman. (Yajnavalkya): यथा As मातृमान् one having a mother, पितृमान् one having a father, आचार्यवान् one having a teacher, ब्रूयात् should tell (teach) तथा so तत् that भारद्वाजः descendant of Bharadwāja अब्रवीत् has told श्रोत्रम् ear, directions वै verily ब्रह्म इति (is) Brahman. हि Because किम् what स्यात् may be, is the use of अश्रृण्वतः इति of one without

hearing? तु But अब्रवीत् (he) told, taught ते you तस्य his आयतनम् abode, body प्रतिष्ठाम् resort, support? (Janaka:) अब्रवीत् (he) told, taught न not मे इति me. एतत् This (Brahman) वै (is) verily एकपात् इति one-footed. सः That ब्रूहि tell, teach नः us याज्ञवल्क्य Yajnavalkya. श्रोत्रम् The ear (is) एव indeed आयतनम् the abode, body आकाशः the (undifferentiated) ether प्रतिष्ठा resort, support, उपासीत Meditate एनत् upon it अनन्तम् इति as infinite. (Janaka) का what (is) अनन्तता infinity याज्ञवल्क्य Yajnavalkya? दिशः The directions एव indeed सम्राड् इति O Emperor ह उवाच said (he). तस्मात् Therefore वै verily याम् काम् to whatever दिशम् direction गच्छति (one) goes गच्छति (one) reaches न not अस्याः its अन्तम् end एव indeed, हि because दिशः the directions (are) अनन्ताः infinite, दिशः the directions वै (is) verily श्रोत्रम् the ear सम्राट् O Emperor. श्रोत्रम् The ear (is) वै verily सम्राट् O Emperor परमम् Supreme ब्रह्म Brahman. श्रोत्रम् The ear जहाति deserts, leaves न not एनम् him. सर्वाणि All भूतानि beings अभिक्षरन्ति eagerly approach एनम् him. भूत्वा Being, becoming देवः a god अप्येति attains, is merged in देवान् the gods यः who विद्वान् knowing एवम् thus उपास्ते meditates एनम् upon it. जनकः Janaka वैदेहः Emperor of Videha उवाच ह said ददामि (I) give, offer (you) सहस्रम् a thousand (cows) हस्ति-ऋषभम् इति with a bull as big as an elephant. सः That याज्ञवल्क्यः Yajnavalkya उवाच ह said—मे my पिता father अमन्यत thought, held the view हरेत (one) should accept न not अननुशिष्य इति without fully instructing (satisfying him).

Yājnavalkya said: 'Let me hear whatever anyone else of your teachers may have taught you.'

Janaka: Gardarbhivipita, a descendant of Bharadwaja, has taught me that the Directions which are the presiding deities of the ear are Brahman. Yājnavalkya replied: As one who has a mother, father and teacher to instruct him in various stages of life should teach, so has the descendant of Bharadwaja taught that Directions, the deites of the ear, are Brahman. Because, what is the use of a person who is devoid of hearing? But did he teach you about the body and resort of the deities? Janaka said that his teacher did not do so. Yājnavalkya: This Brahman has only one foot, O Emperor. Janaka: Then you teach me what you know about it. Yājnavalkya: The ear is the abode and the undifferentiated ether is the resort of the directions. It should be meditated upon as infinite. Janaka: What is infinity of the ear? Yājnavalkya: The directions are indeed infinity. Therefore, O Emperor, to whatever direction east or west, north or south one goes, one never reaches its end. Hence directions are infinite. The directions, O Emperor, are the ear. Directions, the presiding deities of the ear, O Emperor, is a form of the Supreme Brahman. The ear never deserts him who knows thus and meditates upon it. All beings eagerly approach him. He becomes a god in this very life and is merged in the gods after death.

'I offer you a thousand cows with a bull as big as an elephant.' Said Emperor Janaka. Yājnavalkya replied, 'My father held the view that one should not accept presents from a pupil without fully satisfying him.'

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किंᳵ स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य मन एवाऽऽयतनमाकाशः प्रतिष्ठाऽऽनन्द इत्येनदुपासीत काऽऽनन्दता याज्ञवल्क्य मन एव सम्राडिति होवाच मनसा वै सम्राट्स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो मनो वै सम्राट्परमं ब्रह्म नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभᳵ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

(Yajnavalkya said :) शृणवाम Let (me) hear तत् that यत् which एव indeed कश्चित् anyone (of your teachers) अब्रवीत् have told (taught) ते इति you. सत्यकामः Satyakāma जाबालः the son of Jabālā अब्रवीत् has told (taught) मे me वै verily मनः the mind (is) ब्रह्म इति Brahman. (Yajnavalkya) : यथा As

मातृमान् one having a mother, पितृमान् one having a father, आचार्यवान् one having a teacher, ब्रूयात् should tell (teach) तथा so तत् that जाबाल: son of Jabālā अब्रवीत् has told (taught) मन: the mind वै verily (is) ब्रह्म इति Brahman. हि Because किम् what may be, is the use अमनस: इति of one having no mind? तु But अब्रवीत् (he) told, taught ते you तस्य its आयतनम् abode, body प्रतिष्ठाम् resort, support? न Not अब्रवीत् इति (he) told taught, मे इति me. एतत् This (Brahman) वै (is) verily एकपात् इति one footed. स: That (you) वै verily ब्रूहि tell, teach न: us याज्ञवल्क्य Yajnavalkya. मन: The mind एव indeed (is) आयतनम् abode, body आकाश: the (undifferentiated) ether (is) प्रतिष्ठा support. उपासीत Meditate एनत् upon it आनन्द: इति as bliss. (Janaka): का what (is) आनन्दता nature of bliss याज्ञवल्क्य Yajnavalkya. मन: The mind वै indeed सम्राट् O Emperor उवाच ह said (he). वै Verily मनसा with the mind सम्राट् O Emperor अभिहार्यते (one) woos स्त्रियम् a woman, पुत्र: a son प्रतिरूप: like, resembling (him) जायते is born तस्याम् of her (the woman). स: He (is) आनन्द: (the cause of) bliss वै verily मन: the mind (is) सम्राट् O Emperor परमम् supreme ब्रह्म Brahman. मन: The mind जहाति deserts, leaves न not एनम् him. सर्वाणि All भूतानि beings अभिक्षरन्ति eagerly approach एनम् him. भूत्वा Being, becoming देव: a god अप्येति attains, is merged in देवान् gods य: who विद्वान् knowing एवम् thus उपास्ते meditates एनम् upon it. जनक: Janaka वैदेह: the Emperor of Videha उवाच ह said ददामि (I) give, offer (you) सहस्रम् a thousand (cows) हस्ति-ऋषभम् इति with a bull as big as an elephant. स: That याज्ञवल्क्य: Yajnavalkya उवाच ह said मे my पिता father अमन्यत thought, held the view हरेत (one)

should accept न not (presents) अननुशिष्य इति without fully instructing, satisfying (him).

Yājnavalkya said: Let me hear whatever anyone else of your teachers may have taught you. Janaka replied: Satyakama, Jabala's son has taught me that the moon who is the presiding deity of the mind is Brahman. Yājnavalkya: As one who has a mother, father and teacher to instruct in different times of life should teach, so has Jabala's son taught you that moon the deity of the mind is Brahman. Because what is the use of a person who has no mind? But did he teach you about the body and resort of it? Janaka said that he did not. Yājnavalkya: This Brahman has only one foot, O Emperor. Janaka: Then you teach us what you know about it. Yājnavalkya: The mind is the body and the undifferentiated ether is the resort of this deity. It should be meditated upon as bliss. Janaka: What is the nature of bliss? Yājnavalkya: The mind itself, O Emperor, is bliss. With the mind, O Emperor, a man fancies and woos a woman. A son like him is born of that woman and he is the cause of bliss. The moon who is the presiding deity of the mind, O Emperor, is a form of the Supreme Brahman. The mind never deserts him who knows thus and

meditates upon it. All beings eagerly approach him with offerings, etc. He becomes a god in this very life and is merged in the gods after death. Janaka: I offer you a thousand cows with a bull as big as an elephant. Yājnavalkya replied, 'My father held the view that one should not accept presents from a pupil without fully satisfying him.'

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेत्यहृदयस्य हि किँ स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य हृदयमेवाऽऽयतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत का स्थितता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच हृदयं वै सम्राट् सर्वेषां भूतानामायतनँ हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनँ हृदयं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

(Yajnavalkya said:) शृणवाम Let (me) hear एव indeed तत् that यत् which कश्चित् anyone (of your teachers) अब्रवीत्

have told (taught) ते इति you. विदग्धः Vidagdha शाकल्यः the son of Shakala अब्रवीत् told, taught मे me हृदयम् the heart वै verily (is) ब्रह्म इति Brahman. (Yajnavalkya:) यथा as मातृमान् one having a mother, पितृमान् one having a father, आचार्यवान् one having a teacher ब्रूयात् should tell (teach) तथा so तत् that शाकल्यः son of Shakal अब्रवीत् has told ते you हृदयम् the heart वै verily (is) ब्रह्म इति Brahman. हि Because किं what (one) स्यात् may be, is the use अहृदयस्य इति of one having no heart? तु But अब्रवीत् (he) told taught ते you तस्य his आयतनम् abode, body प्रतिष्ठाम् resort, support? न Not अब्रवीत् (he) told, taught मे इति me. एतत् This (Brahman) वै verily सम्राट् O Emperor एकपात् इति (is) one-footed याज्ञवल्क्य Yajnavalkya सः that (you) ब्रूहि tell, teach नः us वै verily हृदयम् the heart एव indeed आयतनम् (is) abode, body आकाशः the (undifferentiated) ether प्रतिष्ठा resort, support. उपासीत Meditate एनत् upon it स्थितिः इति as stability, का what (is) स्थितता the nature of stability याज्ञवल्क्य Yajnavalkya उवाच ह (He) said हृदयम् the heart एव indeed सम्राट् O Emperor, हृदयम् the heart वै verily (is) आयतनम् resting place, abode सर्वेषाम् of all भूतानाम् beings सम्राट् O Emperor हृदयम् the heart वै verily (is) सम्राट् O Emperor प्रतिष्ठा resort, support सर्वेषाम् of all भूतानाम् beings. हि Because हृदये in the heart एव indeed सम्राट् O Emperor सर्वाणि all भूतानि beings भवति are प्रतिष्ठितानि established, dependent. हृदयम् The heart वै verily (is) सम्राट् O Emperor परमम् supreme, highest ब्रह्म Brahman. हृदयम् The heart जहाति does not leave, deserts न not एनम् him. सर्वाणि All भूतानि beings अभिक्षरन्ति eagerly approach एनम् him. भूत्वा Being, becoming देवः a god अप्येति

attains, is merged in देवान् the gods यः who विद्वान् knowing एवम् thus उपास्ते meditates एतत् upon it. जनकः Janaka वैदेहः Emperor of Videha उवाच ह said—ददामि (I) give, offer (you) सहस्रम् a thousand (cows) हस्ति-ऋषभम् इति with a bull as big as an elephant. सः That याज्ञवल्क्यः Yajnavalkya उवाच ह said मे my पिता father अमन्यत thought, held the view हरेत (one) should accept (presents) न not अननुशिष्य इति without fully instructing, satisfying (him).

Yājnavalkya said: Let me hear whatever any-one else of your teachers may have taught you. Janaka replied: Vidagdha, Shakala's son, has taught me that Prajāpati (Hiranyagarbha) the presiding deity of the heart is Brahman. Yājna-valkya: As one who has a mother, father and teacher to instruct him in life should teach, so has Shakala's son taught you that Prajāpati the deity of the heart is Brahman. Because what is the use of a person who is heartless? But did he teach you about the body and resort of the deity? Janaka: No, he did not. Yājnavalkya: This Brahman has only one foot, O Emperor. Janaka: Then you teach us what you know about it. Yājnavalkya: The heart is the body and the undifferentiated ether is the resort of Prajāpati. It should be meditated upon as stability. Janaka: What is the nature of stability? Yājnavalkya: The heart is in-deed, O Emperor, stability. The heart, O Emperor,

is the resting place of all beings. In the heart, O Emperor, all beings depend. Hiranyagarbha who is the presiding deity of the heart, O Emperor, is a form of the highest Brahman. The heart never deserts him who knows thus and meditates upon it. All beings eagerly approach him with offerings. He becomes a god in this very life and is merged in the gods after death. Janaka said : I offer you a thousand cows with a bull as big as an elephant. Yājnavalkya replied : My father held the view that one should not accept presents from a pupil without fully satisfying him.

CHAPTER FOUR : SECTION TWO

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्यानु मा शाधीति स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन्रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्माऽस्येवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति ब्रवीतु भगवानीति ॥१॥

जनकः Janaka वैदेहः ह Emperor of Videha उपावसर्पन् rising, descending कूर्चात् from lounge, from throne उवाच said याज्ञवल्क्य Yajnavalkya ते to you नमः salutation अस्तु be

अनु + शाधि teach, instruct मे इति me. सः He उवाच ह said— यथा as वै verily सम्राट् O Emperor एष्यन् going महान्तम् a long अध्वानम् way, journey समाददीत would secure, would provide रथम् a chariot वा or नावम् a boat एवम् so एव indeed एताभिः with these उपनिषद्भिः Upanishads असि (you) are समाहितात्मा (समाहित + आत्मा) fully equipped (prepared) in mind एवम् likewise सन् being वृन्दारकः respected honoured आढ्यः wealthy अधीत-वेदः (you) have learnt the Vedas उक्तोपनिषत्कः (and) told the Upanishads विमुच्यमानः being separated, freed इतः from this (body) क्व where गमिष्यसि इति will (you) go? भगवन् Venerable Sir अहम् I वेद know न not तत् that यत्र where गमिष्यामि इति (I) will go. अथ Then वै verily अहम् I वक्ष्यामि will tell ते you तत् that यत्र where गमिष्यसि इति (you) will go. भगवान् Venerable Sir ब्रवीतु इति tell me.

Emperor Janaka of Videha descended from his throne and prostrating at the feet of Yājnavalkya said—"I bow to you, Venerable Sir. Kindly teach me." Yājnavalkya replied—'As one wishing to make a long journey, O Emperor, should provide himself with a chariot or a boat, so have you fully prepared your mind by meditating upon Brahman in many aspects as taught in the Upanishads. You are likewise honoured and wealthy and you have learnt the Vedas and been told the Upanishads by the teachers. But where will you go when you are freed from this body? Janaka said:

I do not know, Venerable Sir, where I shall go. Yājnavalkya said: Then I will tell you where you will go. Janaka said: Tell me, Venerable Sir, graciously.

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्धꣳ सन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

वै ह Verily एषः He अयम् this पुरुषः being, deity यः who (is) दक्षिणे in the right अक्षन् eye नाम (is) named, called इन्धः Indha. आचक्षते (They) call तम् वा him इन्द्रः Indra एव indeed परोक्षेण indirectly एतम् this सन्तम् being, existing इन्धम् Indha हि for देवाः the gods परोक्षप्रियाः (are) fond of indirect names इव as it were प्रत्यक्षद्विषः (and) dislike direct names.

Yājnavalkya said—This deity who is specially located in the right eye is called Indha as he is resplendent. Though he is obviously called Indha, his indirect name is Indra; for gods are, as it were, fond of indirect names and dislike direct names.

[Vishwa (or Vaishwanara), Taijasa and Prajna are the names of the Self as identified with the gross, subtle and causal body respectively in the states of wakefulness, dream and dreamless sleep. The Self called Vaishwanara is described here.—Anandagiri.]

अथैतद्वामेऽक्षणि पुरुषरूपमेषाऽस्य पत्नी विराट्तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशोऽथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डोऽथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिवाथैनयोरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्त्येताभिर्वा एतदास्रवदास्रवति तस्मादेष प्रविविक्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥ ३ ॥

अथ Now वामे in the left अक्षणि eye एतत् this पुरुषरूपम् shape of person (is) अस्य his पत्नी wife विराट् Viraj (matter). एषः This आकाशः sky, ether एषः that यः which (is) अन्तर्हृदये within the heart तयोः (is) their संस्तावः meeting ground, place of union. अथ Now एनयोः of them both एतत् this अन्नम् food, means of sustenance लोहित-पिण्डः the lump of blood एषः that यः which (is) अन्तर्हृदये within the heart. अथ Now एतयोः of them both एतत this प्रावरणम् wrap covering एतत् (is) that इव like जालकम् net-work यः which (is) अन्तर्हृदये within the heart. अथ Now एनयोः of the two एषा this संचरणी the passage (is) एषा this नाडी nerve यः which उच्चरति moves, rises ऊर्ध्वा upward हृदयात् from the heart. एवम् (It is) so यथा as केशः a hair भिन्नः split, divided सहस्रधा into thousand parts. अस्य Of this (body) एता these नाड्यः nerves नाम named हिता Hita भवन्ति are प्रतिष्ठिता placed, situated अन्तर्हृदये within the heart. एताभिः Through these एतत् that (essence of food) वै verily आस्रवति passes, flows आस्रवत् moving, flowing. तस्मात् Therefore एषः this (subtle body) भवति is,

lives on प्रविविक्ताहारतरः finer, purer food इव as it were एव indeed अस्मात् than शरीरात् corporal, gross आत्मनः body.

Now that which is situated in the left eye in the shape of a person is Viraj (matter) who is the wife[1] of Indra (the Self called Vaishwanara). The couple are united in dreams in the space which lies within the lump of flesh called heart. They are sustained by blood[2] which is in the heart in the form of a lump. Their covering which is like a net-work[3] is also in the heart. Their passage from dream to waking is the nerve that rises upward from the heart. This nerve is as fine as the thousandth part of a hair. The extremely fine nerves of this body are situated in the heart.[4] Through these very fine nerves the essence of food passes in a flow. This gross body has fine food but the subtle body has finer[5] food than gross body.

[NOTES—1. Because both matter and its enjoyer, Indra, are objects of enjoyment.

2. The food that is eaten is changed into gross and subtle forms. The gross form goes down and is excreted. The subtle form again is metabolised into two subtler forms of chyle under the action of the heat that is in the body. One subtle form of the chyle goes into blood and sustains the gross body that is made up of the five elements. The other subtler form of the chyle is a lump of blood that sustains the fine

nerves and the subtle body and consequently makes Indra, who is united with the subtle body, to live in the body.

3. In the heart there are numerous openings of the nerves.

4. These very fine nerves branch off to all directions like the filaments of a Kadamba flower.

5. Dvivedanga explains that food when it is eaten is first of all changed into the coarse food which goes away downwards and into subtler food. This subtler food is again divided into the middle juice that feeds the body and the finest which is called the red-lump.]

तस्य प्राची दिक्प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः प्रतीची दिक्प्रत्यञ्चः प्राणा उदीची दिगुदञ्चः प्राणा ऊर्ध्वा दिगूर्ध्वाः प्राणा अवाची दिगवाञ्चः प्राणाः सर्वा दिशः सर्वे प्राणाः स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यत्यभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः। स होवाच जनको वैदेहोऽभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे नमस्तेऽस्त्विमे विदेहा अयमहमस्मि ॥ ४ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

तस्य Of him (the sage united with the vital power) प्राची the eastern दिक् direction प्राञ्चः (is) the eastern प्राणाः vital power; दक्षिणा the southern दिक् direction दक्षिणे (is) the southern प्राणा vital power; प्रतीची the western दिक् direction प्रत्यञ्चः (is) the western प्राणाः vital power; उदीची the northern दिक् direction उदञ्चः (is) the northern प्राणाः vital power ऊर्ध्वा

the direction ऊर्ध्वा above, upper ऊर्ध्वाः the upper प्राणाः vital power; दिक् the direction अवाची below, lower अवाञ्चः (is) the nether प्राणाः vital power सर्वाः all दिशः directions सर्वे all, various प्राणाः vital powers. सः That एषः this आत्मा Self (described as) न इति not this न इति not this; अगृह्यः (it is) imperceptible, incomprehensible हि for गृह्यते (it is) comprehended, perceived न not; अशीर्यः undecaying, हि for शीर्यते (it) decays न not; असङ्गः Unattached, हि for सज्यते (it) is attached न not; असितः unfettered, व्यथते (it) is pained, feels pain न not; रिष्यति suffers injury न not, याज्ञवल्क्यः Yajnavalkya उवाच ह said वै verily जनक O Janaka असि (you) are प्राप्तः possessed of, reached अभयम् इति fearlessness. सः That जनकः Janaka वैदेहः Emperor of Videha उवाच ह said भगवन् Venerable Sir! याज्ञवल्क्य Yajnavalkya अभयम् fearlessness गच्छतात् may come त्वा to you यः who वेदयसे has made known (accessible) नः to us अभयम् fearlessness नमः salutations अस्तु be ते to you इमे this विदेहाः empire of Videha अयम् this अहम् I अस्मि am (at your feet).

The sage who has first attained the Vaishwanara, and then Taijasa the Self united with mind becomes one with Prajna whose limiting adjunct is the vital power. Of that sage the eastern direction is the vital power of the east, the southern direction is the vital power of the south, the western direction is the vital power of the west, the northern direction is the vital power of the north, the upper direction is the vital power of the Zenith,

the lower direction is the nether vital power, and all directions are the various vital powers. This Self can be best described negatively. He is incomprehensible, for he cannot be comprehended. He is undecaying, for he cannot decay. He is unattached, for he cannot be attached to anything. He is never pained. He is never injured. You are possessed of fearlessness, O Janaka—said Yājnavalkya. Janaka, Emperor of Videha, said: May that fearlessness come to you who have made accessible to us that fearlessness by removing the root of ignorance created by the limiting adjuncts. Venerable Sir, I salute you, and offer you this empire of Videha and myself at your feet.

CHAPTER FOUR: SECTION THREE

जनकँ ह वैदेहं याज्ञवल्क्यो जगाम स मेने न वदिष्य इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वव्रे तँ हास्मै ददौ तँ ह सम्राडेव पूर्वं पप्रच्छ ॥ १ ॥

याज्ञवल्क्य Yajnavalkya जगाम ह went जनकम् to Janaka वैदेहम् King of Videha. सः He मेने meant, thought इति thus न not वदिष्ये (I) will say (anything). अथ ह Now जनकः Janaka वैदेहः King of Videha च and याज्ञवल्क्यः Yajnavalkya

यत् when, formerly समूदाते talked अग्निहोत्रे on the Agnihotra याज्ञवल्क्यः Yajnavalkya ददौ granted, offered तस्मै ह him वरम् a boon. सः ह He (Janaka) वव्रे had begged, had asked कामप्रश्नम् एव the liberty of asking (any questions) ददौ (Yajnavalkya) gave, granted अस्मै him तम् ह that (boon). सम्राड् एव The King पप्रच्छ asked पूर्वम् first तम् ह him.

[This section is introduced to prove the existence of the Self by removing the doubt raised against, It and also to establish the nature of the Self as pure, effulgent, one without a second and identical with Supreme Bliss and Intelligence. The story is here related as an eulogy on the knowledge of Brahman and indicates the way in which this knowledge is imparted by the teacher and received by the student.]

Yājnavalkya went to Janaka, King of Videha. He did not mean to ask anything to the king. Now formerly there had been a talk between Janaka and Yājnavalkya on the subject of the Agnihotra sacrifice. On that occasion, Yājnavalkya was pleased with Janaka's knowledge on the subject and offered him a boon. Janaka chose for a boon the liberty of asking him any question he liked, and Yājnavalkya had granted him the boon. On the strength of that boon King Janaka first asked a question to Yājnavalkya.

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाचाऽऽदित्येनैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ २ ॥

इति (Janaka asks) thus—याज्ञवल्क्य Yājnavalkya अयम् this पुरुषः man किम्-ज्योतिः (has) what light? उवाच ह (he) said सम्राड O King आदित्य-ज्योतिः the light of the sun. एव Indeed ज्योतिषा by this light आदित्येन of the sun अयम् this (man) आस्ते sits, पल्ययते goes out, कुरुते does work, विपल्येति इति (and) returns. याज्ञवल्क्य Yajnavalkya एतत् it (is) एवम् एव just so.

Janaka asked Yājnavalkya, 'What serves as a light for a man?' Yājnavalkya said to the king that sun-light which is external and extra-corporeal serves as a light for a man. 'It is by the light of the sun that a man sits, goes out to the field or forest, and going there works and returns the way he went.' Janaka said—'It is just so, Yājnavalkya.'

अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

इति (Janaka asks) thus—याज्ञवल्क्य Yājnavalkya आदित्ये the sun अस्तमिते having set अयम् this पुरुषः man किम्-ज्योतिः (has) what light? एव Indeed चन्द्रमा the moon भवति becomes अस्य his ज्योतिः light. एव Indeed ज्योतिषा by the light चन्द्रमसा

of the moon अयम् it आस्ते sits, पल्ययते goes out, कुरुते does कर्म work, विपल्येति इति (and) returns. याज्ञवल्क्य Yajnavalkya एतत् it (is) एवम् एव just so.

Janaka again asked Yājnavalkya—'When the sun has set, what serves as the light for a man?' Yājnavalkya said to the king, 'The moon serves as the light for a man after sunset. It is by the light of the moon that he sits, goes out to the field or forest and going there works and returns home in the same way.' Janaka said—'It is just so, Yājnavalkya.'

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किञ्ज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिर्भवतीत्यग्निनैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

आदित्ये The sun अस्तमिते having set याज्ञवल्क्य Yajnavalkya, चन्द्रमसि the moon अस्तमिते having set अयम् this पुरुषः man किम्-ज्योतिः इति (has) what light? अग्निः The fire भवति is अस्य his ज्योतिः इति light. अग्निना By the fire एव indeed अयम् this आस्ते sits, पल्ययते goes out, कुरुते does कर्म work, विपल्येति इति (and) returns याज्ञवल्क्य Yajnavalkya एतत् it (is) एवम् एव just so.

Janaka asked: When the sun has set, Yājnavalkya, and the moon has set, what serves as the light for a man? Yājnavalkya replied that fire

serves as the light for a man after the sun and moon have set. It is by the fire that he sits, goes out, to field or forest and going there works and returns home in the same way. Janaka said—'It is just so, Yājnavalkya.'

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति वाचैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्येतीति तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

आदित्ये The sun अस्तमिते having set याज्ञवल्क्य Yajnavalkya, चन्द्रमसि the moon अस्तमिते having set अग्नौ the fire शान्ते having gone out, being extinguished अयम् this पुरुषः man किम्-ज्योतिः इति (has) what as the light? एव Indeed वाग् speech (sound) भवति is, becomes अस्य his ज्योतिः इति light. एव Indeed ज्योतिषा by the light वाचा of speech (sound) अयम् he आस्ते sits, पल्ययते moves about, कुरुते does कर्म work, विपल्येति इति (and) comes back. तस्मात् Therefore वै verily सम्राड् O Emperor यत्र when अपि even स्वः his own पाणिः hand न not विनिर्ज्ञायते is distinctly known (seen) अथ now यत्र if वाक् sound उच्चरति is uttered उप+न्येति (one) can go, can reach एव indeed तत्र इति there. याज्ञवल्क्य Yajnavalkya एतत् it (is) एव indeed एवम् so.

Janaka asked: When the sun has set, O Yājnavalkya, the moon has gone out and the fire is

extinguished, what acts as the light for a man? Yājnavalkya replied: It is sound[1] that acts then as the light of man. With the help of sound that acts as the light he sits, moves about and does work and comes back. Therefore, O Emperor, even when (as in the rainy season) all lights are blotted out frequently by the darkness created by the clouds and one's hand is not distinctly seen, if a sound[2] is uttered (as for instance, a dog barks or an ass brays) one can reach his destination. Janaka said: It is indeed so, Yājnavalkya.

[NOTES—1. Sound stimulates the ear, its organ. This produces discrimination in the mind and by that a man is engaged in action. Thus man lives and moves in the world by the help of sound. Thus sound does the function of light and acts as light for man.

2. As sound helps the ear so odour, etc., also help the nose and other organs.]

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवती-त्यात्मनैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्येतीति ॥६॥

आदित्ये The sun अस्तमिते having set याज्ञवल्क्य O Yājnavalkya, चन्द्रमसि the moon अस्तमिते having set अग्नौ the fire शान्ते having gone out, being extinguished वाचि speech शान्तायाम् having stopped, hushed अयम् this पुरुषः man किम्-

ज्योतिः इति (is) united with what light? इति (Yājnavalkya said) thus: आत्मा The self एव indeed भवति becomes अस्य his ज्योतिः light. ज्योतिषा By light, by effulgence आत्मना of the self अयम् this (man) आस्ते sits, पल्ययते moves about, कुरुते does कर्म work, विपल्येति इति (and) comes back.

Janaka asked: 'When the sun has set, O Yājnavalkya, and the moon too has gone out, the fire is extinguished and the speech is hushed, what acts as the light of man?' Yājnavalkya replied: The Self indeed acts then as the light of man. Then by the light of the effulgent[1] Self he sits, moves about, does his work and comes back.

[NOTES—1. When all external lights are blotted out and all activities of the eyes and other organs with their outgoing tendencies are stopped, it is the immaterial effulgence of the Self that helps a man to do everything. This light is different from all material lights, such as that of the sun, moon the stars, etc. and is not perceived by the eye. That this light is not extinguished in deep sleep is proved by the fact that we awake from deep sleep with the remembrance that we had a happy sleep and were aware of nothing. This light does not belong to the body. Because even a blind man who has had his eyes taken out while dreaming sees things already seen by him and not unseen objects. Similarly in the case of remembrance, a person after closing his eyes remembers the things seen before. That this light is not bodily is proved by the fact that it is absent in a dead body. This light is not mental also. The mind being an object cannot have like the body

any light. Therefore, it is concluded that this light must be within the body and belongs to the Self. This light illumines all other objects but is never illumined by anything. It is Self-effulgent and eternal.]

कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७॥

इति (Janaka asks) thus कतमः which (is) आत्मा the self? (Yājnavalkya replies) अयम् this पुरुषः being, self यः that (is) विज्ञानमयः united with the intellect, full of intellect प्राणेषु (is) amidst the organs, अन्तर्ज्योतिः self-effulgent light हृदि within the heart (intellect) सन् being, assuming समानः the same, the like, the form (of the intellect) अनुसंचरति moves, wanders उभौ along the two लोकौ worlds ध्यायति (it) thinks इव as if लेलायति (it) moves इव as if. हि Because सः it भूत्वा being स्वप्नः the dream अतिक्रामति goes beyond इमम् this लोकम् world रूपाणि the forms मृत्योः of death.

(Unable to decide whether the Self is one of the organs or different) Janaka asks: 'Which is the Self?' 'This being which is united[1] with the intellect and is surrounded[2] by the organs (as a rock by the trees) and is the self-effulgent light within the intellect.[3] It assumes[4] the form of the intellect and wanders[5] along the two worlds, as if their King,[6] as if moving[7]. Being united[8] with dreams,

it goes beyond this world and transcends the various forms[9] of death (such as work, ignorance, etc.).

[NOTES—1. The Self is perceived as identified with intellect, as the planet Rāhu is associated with the sun and the moon. As a lamp is in darkness so is the intellect in the realm of perceptions. It is the intellect that perceives everything and other organs are verily its channels. On account of its transparent nature and proximity to Self it catches the reflection of the effulgent Self easily. Next to intellect is the mind which reflects the light of the Self through the intellect. Next to mind come the organs that catch the light of the Self through contact with the mind, and lastly the body through the instrumentality of organs. Thus the Self successively illumines with its own light the entire aggregate of body and organs. That is why the body and organs appear conscious as a jar placed in the sun reflects sun-light. As an emerald or any other gem dropped (for testing) into milk, etc. imparts its lustre to them, so does this luminous Self being finer than even the intellect imparts its light to the body and organs. But it resides in and is associated with the intellect and is innermost of them all.

2. The Self is different from the modifications of the intellect and the organs.

3. As the Self is closely associated with the various functions of both external and internal organs it cannot be easily perceived as distinct from them, like a stalk of grass from its sheath.

4. The light of the Self being pure assumes the likeness of what it illumines. When it illumines something coloured, it assumes the likeness of that colour.

5. The Self leaves the body and organs and takes them anew repeatedly.

6. Assuming the likeness of the intellect the Self seems to think just as light looks coloured through a coloured glass. Hence the people misconceive that the Self thinks. In reality the Self does not think.

7. When wind moves and blows it is the Self that enables it to do so. Then the Self becomes like it and appears to move like it. But in fact the Self has no motion and makes no movement.

8. The Self appears to assume the form of whatever the intellect, which it resembles, becomes. Therefore, when intellect is transformed into a dream, the Self also assumes its form.

9. Death has no forms of its own. The body and organs are its forms. The Self transcends these forms of death on which actions and their results depend.]

स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः सꣳसृज्यते स उत्क्रामन्म्रियमाणः पाप्मनो विजहाति ॥८॥

वै Verily **सः** that **अयम्** this **पुरुषः** man, individual self **जायमानः** having been born **अभिसम्पद्यमानः** attains, becomes identified with **शरीरम्** a body **संसृज्यते** is united, is connected **पाप्मभिः** with the forms of evils (the body and organs). **सः** He **उत्क्रामन्** going out, departing **म्रियमाणः** dies **विजहाति** discards, leaves **पाप्मनः** the forms of evil.

Verily the individual self on birth becomes identified with the body and organs which are the

veritable forms of evil[1]. When it dies and departs from the body it leaves behind those forms of evil.

[NOTES—1. The body and organs being the support of merit and demerit are called the forms of evil.]

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च संध्यं तृतीयꣳ स्वप्नस्थानं तस्मिन्संध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाꣳश्च पश्यति स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामुपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

वै Verily तस्य of that एतस्य this पुरुषस्य person, individual self भवतः are एव indeed द्वे two स्थाने abodes, states इदम् च this, present च and परलोक-स्थानम् next world, future life संध्यम् the intermediate तृतीयम् the third स्वप्न-स्थानम् the dream state. तिष्ठन् Staying, Being तस्मिन् at that intermediate state पश्यति (he) sees उभे both एते these स्थाने places, states. इदम् च This च and परलोकस्थानम् the next world. अथ Now अयम् he भवति is यथाक्रमः with whatever outfit (work, knowledge etc.) परलोक-स्थाने for the next world आक्रम्य equipping, providing (himself) तम् with that आक्रमम् outfit, support पश्यति (he) sees उभयान् both पाप्मनः evils, sufferings च and आनन्दान् blessings, joys. यत्र When सः he (self) प्रस्वपिति dreams उपादाय taking away, being tinged with मात्राम् a little अस्य of

this सर्वावत: all-embracing, protecting, taking care of everything लोकस्य of world, of life स्वयम् himself विहत्य killing, making inert (the body) स्वयम् himself निर्माय building, creating, (a dream-body) स्वेन by own भासा lustre स्वेन by own ज्योतिषा light प्रस्वपिति (he) dreams. अत्र Here (in this state) अयम् this पुरुष: person (individual) self भवति becomes ज्योतिः the light स्वयम् himself.

The individual self has only two states, the one here in this world,[1] and the other in the next world.[2] The dream state which is the third[3] is intermediate between the two. Being in that intermediate state, the dreamer sees the two states of this world and the next. Whatever knowledge, work and past experience he may have as support for the attainment of the next world, he equips himself with them that are just ready for this end like a seed about to sprout, and he sees both the sufferings and blessings. When the Self is in the state of dream, he is tinged[4] with the mass of impressions of this all-embracing world experienced in the waking state. In dream the Self makes this body inert and himself builds up a new body composed of past impressions like one created by magic. That dream body which is a mass of impressions of the waking state is illumined by the light of the Self. This is the state of dreaming.

In this state of dream the individual self becomes self-effulgent[5] witness and free from the contact of elements and their derivatives.

[NOTES—1. The present life that consists of the body, organs, objects and impressions which are now perceived by us.

2. The future life which is experienced after the body, organs, etc. are given up.

3. Dvivedanga uses a curious argument in support of the existence of another world. He says, in early childhood our dreams consist of the impressions of a former world, later on they are filled with the impressions of this world and in old age they contain visions of a world to come.

4. Because dream is not entirely a new experience. It is most often memory of the previous experience of the waking state.

5. In dream the Self becomes distinct from the body and organs like a sword drawn from its sheath. It is then unrelated to anything, yet reveals everything and is realised as it is.]

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान्रथयोगान्पथः सृजते न तत्राऽऽनन्दा मुदः प्रमुदो भवन्त्यथाऽऽनन्दान्मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशान्तान्पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता ॥१०॥

तत्र There (in dream) भवन्ति are न not रथाः chariots, न not रथ-योगाः animals, न not पन्थानः roads. अथ But सृजते (the self) creates रथान् chariots, रथ-योगान् animals, पथः roads.

तत्र There भवन्ति are न not आनन्दाः pleasures, kinds of happiness, मुदः joys प्रमुदः delights. अथ But सृजते (the self) creates आनन्दान् pleasures, मुदः joys प्रमुदः delights, magnified joys. तत्र There न not भवन्ति are वेशान्ताः pools, पुष्करिण्यः tanks, स्रवन्त्यः rivers. अथ But सृजते (the self) creates वेशान्तान् pools, पुष्करिणीः tanks, स्रवन्तीः rivers; हि because सः he (is) कर्त्ता the creator.

In dream there are in reality neither objects such as chariots, nor animals (such as horses) yoked to them, nor roads for the chariots, but the Self creates,[1] the chariots, animals and roads. There are no kinds of happiness, no joys (such as those due to the birth of a son, etc.), no magnified joys in dream. But the Self creates the happinesses, joys and magnified joys. There are no pools, no tanks, no rivers in dream. But the Self creates the pools, tanks and rivers in the form of impressions. Because the self is the sole creator[2] in dream.

[NOTES—1. In dream the mental modifications which are nothing but the impressions of the experiences of the waking state only exist. These modifications are converted into the inpressions of chariots, etc., and appear as sense-objects by the stimulation of one's past actions, which are the cause of their perception. Thase are in fact no real activities of the organs, no real objects to be perceived, only the mental impressions are seen as objects which have no existence

apart from those palpable impressions. The constant light of the self, on account of the freedom from the body and organs, is fully isolated in dream like a sword separated from its sheath.

2. The agency of the Self is merely figurative there. His agency simply consists in causing the activity that creates mental modifications representing those impressions. Direct activity is impossible in dream as there are no means of activity such as the organs.]

तदेते श्लोका भवन्ति । स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति । शुक्रमादाय पुनरैति स्थानꣳ हिरण्मयः पुरुष एकहꣳसः ॥ ११ ॥

तत् (Regarding) this एते these, the following श्लोकाः verses, mantras भवन्ति are (there). हिरण्मयः The golden, the radiant पुरुषः Person, being एकहंसः lonely traveller, one mover अभिप्रहत्य putting aside, making inert शारीरम् the body स्वप्नेन in the dream असुप्तः not asleep, awake आदाय taking शुक्रम् pure, shining अभिचाकशीति reveals, watches सुप्तान् sleeping, dormant (impressions) पुनः again एति (he) comes, returns स्थानम् to the place, to the state (of waking).

On this subject just treated of the following mantras are there: The golden person who is a lonely traveller through waking and dream states, this world and the next, makes the body inert in the dream. Being possessed of constant vision he never falls asleep but remains eternally awake. In

dream he takes pure impressions[1] of the mind that are asleep and reveals them through his constant vision. Again he returns to the state of waking.

[NOTES—1. Mental modifications of external and internal things that have ceased to exist in their own forms appear as impressions.]

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा । स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

हिरण्मयः The golden पुरुषः person, Being एकहंस lonely traveller अमृतः (and is) immortal रक्षन् preserving, guarding अवरम् worthless, unclean, extremely loathsome कुलायम् nest (the body) प्राणेन by the vital power चरित्वा wandering, roaming बहिः outside, out of कुलायम् the nest, the body अमृतः immortal सः he ईयते goes यत्र wherever कामम् (he) desires.

The golden person is immortal and a lonely traveller through the waking and dream states. In dream he guards[1] by means of the vital power having a five-fold function, the body that is extremely loathsome as it consists of many filthy things; but being immortal he wanders[2] out of it whenever he desires.[3]

[NOTES—1. Otherwise it would be considered dead.

2. Though he stays in the body in dream he then keeps no connection with it like the ether in the body.

3. Whatever things he desires he gets them in the form of impressions.]

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३॥

स्वप्नान्ते In the dream state देवः the shining one, the golden person ईयमानः attaining उच्चावचम् higher (and) lower (states) कुरुते puts forth, assumes बहूनि innumerable, manifold रूपाणि forms, shapes उत एव sometimes मोदमानः rejoicing सह with स्त्रीभिः women उत एव sometimes जक्षत् laughing अपि even पश्यन् seeing भयानि terrible, frightful (sights).

In dream the golden person attains higher and lower states such as gods and animals, and assumes manifold shapes in the form of impressions. Then he rejoices sometimes with women, laughs sometimes with friends, sometimes even sees terrible sights (such as lions and tigers).

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति । तं नाऽऽयतं बोधयेदित्याहुः । दुर्भिषज्यꣳ हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुर्जागरितदेश एवास्यैष इति यानि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयं ज्योतिर्भवति सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

पश्यन्ति (People) see अस्य his आरामम् play, sport न not कः चन anyone पश्यति sees तम् इति him. आहुः (Physicians

and others) say न not बोधयेत् (one) should rouse, should wake तम् him (a sleeping man) आयतम् suddenly, violently. (If) एषः he (self) न not प्रतिपद्यते gets, finds यम् that (the proper organ) ह indeed भवति (the body) is, becomes दुर्भिषज्यम् difficult to remedy (doctor or treat). अथ However खलु indeed आहुः (others) say, hold इति thus अस्य his एषः this (dream) जागरितदेशः (is) the waking state. हि For पश्यति (one) sees सुप्ते in dream तानि those यानि which (he sees) जाग्रत् इति in the waking. तत्र There (in the dream state) अयम् this पुरुषः man स्वयम् himself भवति is ज्योतिः light (self-luminous). भगवते Venerable Sir, सः that अहम् I ददामि offer, give (you) सहस्रम् a thousand (cows). ब्रूहि Teach, instruct (me) विमोक्षाय about liberation अर्ध्वम् beyond अतः this.

People see the play consisting of the villages, etc. conjured by the Self, but none sees him. Physicians and others say that a sleeping man should not be roused[1] violently. If the Self that is outside the body in dream does not get back to the proper organ through which it went out, the body will find it difficult to treat it.[2] There are others who hold that the dream state is the same as the waking state; for one sees in dreams only those objects (such as elephants, etc.) that he sees in the waking. It is not so; because in dream the organs are at rest.[3] In dreams the Self himself undoubtedly becomes luminous. Janaka said to Yājnavalkya: I offer you a thousand cows,

Venerable Sir, I request you to teach me more about liberation.

[NOTES—1. Because in dreams, the Self leaves the body of the waking state through the gates of the sense-organs and stays outside.

2. If the Self does not get the right organ to re-enter the body it may misplace their functions. If such a case happens then it may result in blindness, deafness and other serious defects.

3. One dreams only when organs cease to function.]

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च। पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

सः That एषः this (self) वै verily रत्वा enjoying (himself), चरित्वा roaming, sporting एव merely दृष्ट्वा seeing (results of) पुण्यम् good च and पापम् evil (stays) एतस्मिन् in this सम्प्रसादे highest serenity, profound sleep पुनः again आद्रवति hastens back retraces its steps प्रतियोनि in the inverse way प्रतिन्यायम् as he went एव indeed स्वप्नाय for the dream state. तत्र There यत्किंचित् whatever सः he (self) पश्यति sees, witnesses तेन by that भवति is अनन्वागतः not followed, unaffected. हि For अयम् this पुरुषः Self, Being असङ्गः इति (is) untouched, याज्ञवल्क्य Yajnavalkya. एतत् It (is) एव indeed एवम् so. भगवते

Venerable Sir. सः that अहम् I ददामि offer, give (you) सहस्रम् a thousand (cows); ब्रूहि teach (me) एव indeed विमोक्षाय about liberation ऊर्ध्वम् इति beyond अतः this.

The Self in dream enjoys himself by having a sight of his friends, etc. and sports in various ways and experiences fatigue due to it and merely sees, but does not enjoy pleasure and pain, the results of good and evil actions. Then he goes to profound sleep where he gets profound serenity.[1] From sleep he retraces his steps to his previous state—the dream—in the same way as he went. In dream the Self is unaffected by pleasure and pain. There he simply witnesses them but never enjoys them. Because the Self is by nature untouched.[2] Janaka said to Yājnavalkya: It is indeed so, Venerable Sir. I offer you a thousand cows for what you taught me. Please teach me more about liberation itself.

[NOTES—1. In the waking state the Self owing to its contact with impurities due to innumerable activities of the body and organs does not get purity and peace. He discards them in dreams and gets a little joy there. But in deep sleep he gets the highest serenity. Activity is not the nature of Self, because activity is absent from him in dreams and profound sleep. In waking state activity is superimposed on the Self and so he has no peace.

2. If the Self actually does anything in dreams, he would be bound by it, and it would follow him even in the waking. But it never happens so in everyday life. It is a well known fact that a man is not followed by deeds done in dreams. Nobody considers himself a sinner on account of the sins committed in dreams; nor do people who have heard of them condemn or shun him. Hence the Self only appears to be doing things in dreams, but actually there he has no activity. An action is caused by the contact of body and organs, which have some shape, with something else which also must have shape. A formless thing is never seen to be active. The Self being formless can have no activity.]

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

सः That एषः this (self) वै verily एतस्मिन् in this स्वप्ने dream रत्वा enjoying चरित्वा moving about, roaming एव merely दृष्ट्वा seeing, witnessing पुण्यम् च the good च and पापम् bad (results) आद्रवति hastens back, returns पुनः again प्रतिन्यायं as he came प्रतियोनि in the inverse way एव indeed बुद्धान्ताय to the waking. सः He भवति is अनन्वागतः not followed, not affected तेन by that यत्किंचित् whatever पश्यति (he) sees तत्र there. हि Because अयम् this पुरुषः person, Being असङ्गः इति (is) untouched. (Janaka said) याज्ञवल्क्य Yājnavalkya एतत्

It (is) एव indeed एवम् just so. सः That अहम् I भगवते Venerable Sir ददामि give (you) सहस्रम् a thousand (cows). ऊर्ध्वम् Beyond अतः this ब्रूहि speak on विमोक्षाय about liberation एव alone.

Yājnavalkya said : That being enjoys himself, moves about and merely witnesses the results of his good and bad actions and then returns in the inverse way to his previous state—that of waking. He is not affected by whatever he sees in dream. Because this being is by nature unattached. Janaka said : It is indeed so, Yājnavalkya. I give you a thousand cows, Venerable Sir. Kindly speak on more about liberation alone.

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥

सः That वै verily एषः this (self) एतस्मिन् in this बुद्धान्ते waking state रत्वा enjoying चरित्वा wandering, roaming एव merely दृष्ट्वा seeing पुण्यम् च merits च and पापम् demerits आद्रवति hastens back पुनः again प्रतिन्यायम् as he came प्रतियोनि in the inverse way स्वप्नान्ताय to the state of dreamless sleep एव only.

Yājnavalkya said : He enjoys himself and wanders in the state of waking, merely seeing the merits and demerits, but does not[1] do them actually

on account of his nonattached nature, and hastens back in the inverse way as he came to his previous state of dreamless sleep.

[NOTES—1. He is not pursued by the good and bad results of the waking state as he is distinct from the attributes of the three states. These relative attributes do not belong to it *per se* and are superimposed by the limiting adjuncts due to ignorance. Agency which really belong to the body and organs is figuratively attributed to Self. Desire and work are attributes of non-Self, never of Self.]

तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं चैवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

तत् That यथा just as महामत्स्यः a large fish अनुसंचरति swims उभे to both कूले the banks पूर्वम् च eastern right च and अपरम् western the left एवम् एव so अयम् this पुरुषः (infinite) Being, Self अनुसंचरति moves about एतौ these उभौ two अन्तौ states स्वप्नान्तम् च the dream state बुद्धान्तम च and the waking state.

[The idea set forth in the above passage is illustrated in the following passage.]

As a large fish swims freely to both the right and left banks of a river, is never swayed by the intervening currents of water but rather stem them,

so the Self moves about in these states of dream and waking.

तद्यथाऽस्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियत एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ॥ १९ ॥

तत् That (the example is) यथा just as श्येनः वा a hawk वा or सुपर्णः a falcon, swifter kind of hawk विपरिपत्य flying अस्मिन् in this (external) आकाशे sky श्रान्तः (becomes) tired, (is) exhausted संहृत्य stretching पक्षौ the wings एव indeed ध्रियते is bound, directs itself towards संलयाय for nest, for abode of perfect rest एवम् एव so अयम् this पुरुषः being, individual self धावति runs, hastens एतस्मै for this अन्ताय (sleep) state यत्र where सुप्तः (being) asleep न not कामयते desires, craves कंचन any कामम् desire पश्यति sees, dreams न not कंचन any स्वप्नम् dream.

As a hawk or a falcon roaming in the external sky, is fatigued and stretching its wings directs itself towards its abode of perfect rest, so does the individual Self in order to remove his fatigue[1] hastens to the state of sleep[2] where he falls asleep and desires no more desires and dreams no more dreams.[3]

[NOTES—1. Fatigue is due to exertion caused by his actions with their factors and results.

2. In deep sleep the individual Self distinct from all relative attributes and devoid of all exertions of actions is united with Supreme Self.

3. Waking experiences are considered by the Upanishad to be mere dreams. As Aitareya Upanishad (3. 12) says—The individual Self has three abodes—the three states which are all dream.]

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताऽणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छाययति गर्तमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यतेऽथ यत्र देव इव राजेवाहमेवेदꣳ सर्वोऽस्मीति मन्यते सोऽस्य परमो लोकः ॥ २० ॥

अस्य Of him (dreamer) ताः those एताः these वै verily तिष्ठन्ति are नाड्यः nerves, veins नाम named हिताः Hita तथा so अणिम्ना fine यथा as केशः a hair भिन्नः split, divided सहस्रधा into a thousand parts पूर्णाः full शुक्लस्य of white नीलस्य of blue पिङ्गलस्य of brown हरितस्य of green लोहितस्य of red (serums). अथ Now यत्र when (in dream) एनम् him (dreamer) घ्नन्ति (they) are killing इव as if जिनन्ति are overpowering इव as if हस्ती an elephant विच्छाययति is chasing, is pursuing इव as if पतति (he) is falling इव as if गर्तम् in a pit, in a well जाग्रत् in the waking यत् whatever भयम् fear, objects of fear एव indeed पश्यति (one) sees. मन्यते (one) conjures तत्र there अविद्यया by ignorance. अथ And यत्र when (in dream) देवः a God इव as it were राजा a King इव as it were मन्यते

(or) thinks, imagines इति thus इदम् this (Universe) अहम् (is) myself एव verily अस्मि (I) am सर्वः all सः that (the identity with all) अस्य (is) his परमः highest लोकः world, state.

There are in the body of the dreamer those nerves named Hita,[1] which are so fine as the thousandth part of a hair. Those nerves are full of white, blue, brown, green and red[2] serums. (They are the seat of the subtle[3] body, the store-house of past impressions.) Now in dream one conjures as if he were being killed or over-powered by enemies, or he is being chased by an elephant,[4] or he is falling into a well, in short, fancies through the past impressions created by ignorance those objects of fear he has experienced in the waking. And in dream one considers himself a god,[5] or a king as it were. But when ignorance is extremely attenuated he realises that he is this Universe and comprises all. That identity with all is his highest state.[6]

[NOTES—1. These nerves are referred to in 2. 1. 19 and 4. 2. 3.

2. Sankar says that the colours of the serum are many and various due to the inter-mixture of wind, file and phlegm in various proportions. Anandagiri observes that excess of wind turns the serum (neel), excess of file (pingal), excess of phlegm white (Shukla), scarcity of biles (Harit), and

equality of elements (lohita). Anandagiri then quotes a verse of Sushruta (an authority on Ayurveda) which means: (Aruna) veins carry wind, (neela) veins carry bile, (rohini) veins carry blood and the white (gouri) ones carry phlegm. Dvivedanga explains that if phlegm predominates qualified by wind and bile, the juice in the veins is white; if wind predominates qualified by phlegm and bile, it is blue; if bile predominates qualified by wind and phlegm, it is yellow; if wind and phlegm predominate with little bile only, it is green; and if the three elements are equal, it is red.

3. The subtle body, which has its seat in the nerves is extremely fine and is transparent like a crystal. But on account of its contact with the serums in the nerves, it becomes modified under the influence of past merit and demerit and manifests itself as impressions which take the form of women, chariots or elephants, etc. in dream.

4. These objects are not really there. They are the manifested images of past impressions.

5. On account of impressions generated by meditation on the gods prevailing in waking. Now ignorance decreases and knowledge increases.

6. This is the state of liberation in which ignorance is totally eliminated and knowledge reaches its perfection. When one views the Universe as other than himself even by a hair's breadth, one is in ignorance and not in perfect knowledge.]

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयꣳ रूपम् । तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नाऽऽन्तरमेवमेवायं पुरुषः प्राज्ञेनाऽऽत्मना संपरिष्वक्तो न बाह्यं किंचन वेद

नाऽन्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामꣳ रूपꣳ शोका-
न्तरम् ॥ २१ ॥

तत् That (the identity) एतत् this (is) वै verily अस्य his रूपम् form, state अतिच्छन्दा (= अतिच्छन्दम्) free from desires अपहतपाप्मा free from evils (merits and demerits) अभयम् fearlessness. तत् That यथा as (a man) संपरिष्वक्तः fully embraced, united प्रियया by the dear स्त्रिया wife वेद knows न not किंचन anything बाह्यम् external न not आन्तरम् internal एवम् एव so अयम् this पुरुषः Self संपरिष्वक्तः fully embraced, united प्राज्ञेन by the supreme आत्मना self वेद knows न not किंचन anything बाह्यम् outside external न nor आन्तरम् internal, within. तत् That (is) वै verily अस्य his रूपम् form, state आप्तकामम् satisfied of desires, with desires fulfilled आत्मकामम् with the desire of self, अकामम् desireless शोकान्तरम् devoid of grief.

[This passage directly points out the liberation which consists in identity with all and is beyond desires and grief.]

This identity with all is the highest state of Self. This state is devoid of merits and demerits and is free from all desire and fear. As a man fully united by his dear wife, knows nothing external or internal, so this individual[1] Self fully unified with the Supreme Self knows nothing outside or within himself. That is his highest state in which all desires[2] are fulfilled and only the desire of the

Self remains. This state is beyond desires. It is also beyond grief.[3]

[NOTES—1. The separation of the individual Self from the Supreme Self is like the reflection of the moon in water from the real moon.

2. Because the desire of Self comprises all desires.

3. In waking and dream objects are, as it were, separated from the Self. So they are desired as such. But in deep sleep ignorance being undifferentiated cannot project the idea of difference.]

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणोऽश्रमणस्तापसोऽतापसोऽनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

अत्र Here, in this (state) पिता a father भवति is अपिता no father, माता a mother (is) अमाता no mother, लोकाः the worlds (are) अलोकाः no worlds, देवाः the gods अदेवाः (are) no gods, वेदाः the Vedas (are) अवेदाः no Vedas. अत्र Here, in this (state) स्तेनः a thief भवति is अस्तेनः no thief, भ्रूणहा a murderer (is) अभ्रूणहा no murderer, चाण्डालः (= चण्डालः) a chandāl (is) अचाण्डालः no Chandāl, पौल्कसः (= पुल्कसः) a Pulkasa (is) अपौल्कसः no Pulkasa, श्रमणः a monk (is) अश्रमणः no monk, तापसः a recluse, a hermit (is), अतापसः no hermit, अनन्वागतम् untouched, unaffected पुण्येन by good

action, अनन्वागतम् untouched, not followed पापेन by bad action : हि for तदा then भवति (Self) is तीर्णः beyond सर्वान् all शोकान् grief हृदयस्य of heart.

[The text asserts that though desire, grief and fear do not exist in deep sleep the eternal effulgence of the Self is certainly present then.]

Since in profound sleep, the Self attains a state that is free from desire and fear, merit and demerit, therefore in that state, a father is not[1] a father, a mother is not a mother, the worlds[2] are not worlds,[3] the gods[4] are not gods, the Vedas are not[5] Vedas. In deep sleep, a thief is not a thief, a murderer is not a murderer, a chandāla[6] is not a chandala, a Pulkasa[7] is not a Pulkasa, a monk is not a monk, a recluse is not a recluse. The Self in that state is neither unaffected by good or bad actions done in this or previous life; because the Self is then free from the woes[8] abiding in the heart.[9]

[NOTES—1. Fatherhood, motherhood, sonhood, etc. are relations based on actions from which the Self is dissociated in deep sleep. Therefore in that state these relations cease to exist.

2. Which are attained or to be attained by sacrifices.

3. Owing to dissociation from the rites the worlds cease to exist.

4. Gods are a part of the rites.

5. Because the Vedas that form part of the rites are then transcended.

6. One born of a Shudra father and a Brāhman mother.

7. One born of a Shudra father and a Khatriya mother.

8. Desires for wished-for objects are turned into woes in the absence of those objects.

9. The lotus-shaped lump of flesh which is the seat of the internal organ—intellect.]

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति नहि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

वै Verily तत् it (Self) न not पश्यति sees यत् because वै although पश्यन् seeing तत् it न not पश्यति sees हि for विपरिलोपः loss दृष्टेः of sight, of vision द्रष्टुः of the seer न not विद्यते takes place, happens अविनाशित्वात् due to imperishability. तु But अस्ति there is न not तद् that द्वितीयम् second अन्यत् other (object) विभक्तम् different, separate ततः from it यत् which पश्येत् (it) can see, can perceive.

The Self verily does not see in the state of profound sleep. The sight of the seer is imperishable and its loss never takes place.[1] Though the Self retains its sight in deep sleep, it cannot see with eye. Then the eyes and their forms being unified there is no second[2] object (different from Self) that it can see (perceive).

[NOTES—1. As the fire never loses its character of burning, and the sun its nature of shining, so the Seer, the eternal Self, does not lose its power of sight in deep sleep as in waking and dream.

2. In profound sleep the individual Self is embraced by the Supreme Self, and so the organs and their objects are unified in the unmanifested ignorance which still persists then.]

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

वै Verily तत् it (Self) न not जिघ्रति smells यत् because वै although जिघ्रन् smelling तत् it न not जिघ्रति smells ; हि for विपरिलोपः loss, absence घ्रातेः power of smelling घ्रातुः of the smeller न not विद्यते takes place अविनाशित्वात् due to its imperishability. तु But तत् that द्वितीयम् second अन्यत् other (object) विभक्तम् different, separate ततः from it यत् which जिघ्रेत् (it) can smell.

The Self verily does not smell in the state of profound sleep. The smelling power of the smeller is imperishable and its loss never happens. Though the smelling power is still there, the Self cannot smell through the nose. The nose and smelling are unified in unmanifested ignorance, there is no second object (different from the Self) which it can smell.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

वै Verily तत् it (self) न not रसयते tastes यत् because वै although रसयन् tasting तत् it न not रसयते tastes हि for विपरिलोपः loss, absence रसयतेः power of tasting रसयितुः of the taster न not विद्यते happens अविनाशित्वात् due to immortality. तु But अस्ति there is न not तत् that द्वितीयम् second अन्यत् other (object) विभक्तम् separate, different ततः from it यत् which रसयेत् (It) can taste.

Verily the Self does not taste in the state of profound sleep. The tasting power of the taster is imperishable and its loss never takes place. Though the tasting power then exists, the Self cannot taste then through the tongue. Tongue and its object being unified then in unmanifested ignorance, there is no second object (different from Self) which It can taste.

यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

वै Verily तत् It (Self) न not वदति speaks यत् because वै although वदन् speaking तत् It न not वदति speaks ; हि for

विपरिलोपः loss वक्तेः power of speech वक्तुः of the speaker न never विद्यते takes place अविनाशित्वात् due to imperishability. तु But अस्ति there is न not तत् that द्वितीयम् second अन्यत् other (object) विभक्तम् different, separate ततः from it यत् which वदेत् (it) can speak.

Verily the Self does not speak in the state of profound sleep. The speaking power of the speaker is imperishable and its loss never happens. Though the speaking power then exists, the Self cannot speak through the vocal organ. The vocal organ and the object of speech being then unified in unmanifested ignorance, there is not that second object which It can speak.

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

वै Verily तत् It (Self) न not शृणोति hears यत् because वै although शृण्वन् hearing तत् It न not शृणोति hears; हि for विपरिलोपः loss, absence श्रुतेः of the hearing power श्रोतुः of the listener, of the hearer न not विद्यते takes place अविनाशित्वात् due to imperishability. तु But न not अस्ति there is तत् that द्वितीयम् second अन्यत् other (object) विभक्तम् different, separate ततः from It यत् which शृणुयात् (It) can hear.

Verily the Self does not hear in the state of profound sleep. The hearing power of the hearer

is imperishable and its loss never happens. Though the hearing power then exists the Self cannot hear through the ear. Ear and its object being then unified in unmanifested ignorance, there is no second object (different from the Self) that It can hear.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्विप-
रिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं
यन्मन्वीत ॥ २८ ॥

वै Verily तत् It (Self) न not मनुते thinks यत् because वै although मन्वानः thinking तत् It मनुते thinks न not. हि For विपरिलोपः absence, loss मतेः of thinking power मन्तुः of the thinker विद्यते happens न not अविनाशित्वात् due to imperishability. तु But अस्ति there is न not तत् that द्वितीयम् second अन्यत् other (object) विभक्तम् separate, different ततः from it यत् which मन्वीत (it) can think.

Verily the Self does not think in the state of profound sleep. The thinking power of the thinker is imperishable and its loss never happens. Though the thinking power exists then, the Self cannot think through the mind. Mind and thoughts being then unified in original ignorance, there is no second object different from Self that It can think.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

वै Verily तत् It (Self) स्पृशति touches न not यत् because वै although स्पृशन् touching तत् It स्पृशति touches न not. हि For विपरिलोपः loss स्पृष्टेः of touching power स्प्रष्टुः of the toucher विद्यते happens न not अविनाशित्वात् due to imperishability. तु But अस्ति there is न not तद् that द्वितीयम् second अन्यत् other (object) विभक्तम् separate, different ततः from It यत् which स्पृशेत् (It) can touch.

Verily the Self does not touch in the state of profound sleep. The touching power of the toucher is imperishable and its loss never happens. Though the touching power exists then, the Self cannot touch through the skin. Skin and its object being then unified in original ignorance there is no second object different from the Self that It can touch.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

वै Verily तत् It (Self) विजानाति knows न not यत् because वै although विजानन् knowing तत् It विजानाति knows न not.

हि For विपरिलोप: loss, absence विज्ञाते: of the knowing power विज्ञातुः of the knower न not विद्यते takes place अविनाशित्वात् due to imperishability. तु But अस्ति there is न not तत् that द्वितीयम् second अन्यत् other (object) विभक्तम् separate, different ततः from It यत् which विजानीयात् (It) can know.

Verily the Self does not know in the state of profound sleep. The knowing power of the knower is imperishable and its loss never happens. Though the knowing power exists then, the Self cannot know through the mind. Mind and its thoughts being then unified in original ignorance there is no second object different from the Self that It can know.

यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वीतान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥ ३१ ॥

यत्र When (in waking or dream) वै verily स्यात् there is अन्यत् another, something else, a second thing इव as it were; अन्यः one पश्येत् can see अन्यत् the other, something; अन्यः one जिघ्रेत् can smell अन्यत् the other, something; अन्यः one रसयेत् can smell अन्यत् the other, something; अन्यः one वदेत् can say अन्यत् the other, something; अन्यः one शृणुयात् can hear अन्यत् the other, something; अन्यः one मन्वीत can think अन्यत् the other, something; अन्यः one स्पृशेत् can touch अन्यत् the other, something; अन्यः one विजानीयात् can know अन्यत् something, the other.

As in the waking or dream[1] there is a second thing differentiated from the Self, as it were, presented by ignorance, so then one thinking of one's Self different from that thing can see the other, can smell the other, can taste the other, can tell the other, can hear the other, can think the other, can touch the other and can know the other.

[NOTES—1. In profound sleep there is nothing different from the Self so the Self then knows no particulars. But undifferentiated ignorance does persist in deep sleep.]

सलिल एको द्रष्टाऽद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्य एषाऽस्य परमा गतिरेषाऽस्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवाऽऽनन्द-स्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

सलिलः (As) water, ocean एकः one (so) द्रष्टा the seer, self अद्वैतः one without a second. एषः This (is) ब्रह्मलोकः the world (state) of Brahman सम्राड् इति O Emperor. याज्ञवल्क्यः Yajnavalkya अनुशशास instructed, taught एनम् ह him (Janaka). एषा This (is) अस्य its (of the individual self) परमा supreme, highest गतिः goal, attainment. एषा This (is) अस्य its परमा highest, supreme संपत् success, splendour. एषः This (is) अस्य its परमः supreme, highest लोकः world. एषः This (is) अस्य its परमः supreme आनन्दः bliss. अन्यानि Other भूतानि beings उपजीवन्ति live मात्राम् on a fraction, on a particle एव indeed एतस्य of this आनन्दस्य bliss.

In profound sleep the Self becomes free from all limiting adjuncts and relations and remains like the ocean, one[1] without a second. This is the world that is Brahman, O Emperor. Thus did Yājnavalkya teach Janaka: of the individual Self this is the highest goal, the highest splendour,[2] the highest world,[3] the highest bliss.[4] Indeed all other beings from Hiranyagarbha down to men live on fraction[5] of this supreme bliss.

[NOTES—1. Because ignorance that creates multiplicity and thereby presents things other than the Self is then at rest. Therefore there is no second entity different from the Self to be seen.

2. Because this is natural and others are artificial.

3. Because other worlds are the result of past work and are impermanent. But this world is permanent and not attainable by action.

4. Because sense-pleasure is momentary and this bliss is everlasting.

5. Put forward by ignorance and perceived only during the contact of the senses with their respective objects.

स यो मनुष्याणाꣳ राद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दोऽथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दोऽथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दोऽथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामा-

न्दो ये कर्मणा देवत्वमभिसंपद्यन्तेऽथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथैष एव परम आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह याज्ञवल्क्यो बिभयांचकार मेधावी राजा सर्वेभ्यो माऽन्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

सः He यः who भवति is राद्धः perfect of body, having no physical defects समृद्धः prosperous, provided with luxuries, मनुष्याणाम् of men अधिपतिः ruler, lord अन्येषाम् of others संपन्नतमः surrounded सर्वैः with all मानुष्यकैः human भोगैः enjoyments सः he (is) परमः highest, supreme आनन्दः joy मनुष्याणाम् of men. अथ Now सः that ये which (are) शतम् a hundred times आनन्दाः the joys मनुष्याणाम् of men एकः one (measure) आनन्दः of joy पितॄणाम् of the Manes जितलोकानाम् who have conquered the world (of theirs). अथ Now सः that ये which (are) शतम् a hundred-fold आनन्दाः the joys पितॄणाम् of the Manes जितलोकानाम् who have conquered the world (of theirs) एकः one (measure) आनन्दः of joy गन्धर्वलोकः of the world of the celestial minstrels. अथ Now सः that ये which (are) शतम् a hundred-fold आनन्दाः the joys गन्धर्वलोकः of the

world of the celestial minstrels (is) एकः one (measure) आनन्दः of joy कर्मदेवानाम् of the gods by actions ये who अभिसंपद्यन्ते attain देवत्वम् godhood कर्मणा by action : अथ Now सः that ये which (is) शतम् a hundred times आनन्दा the joys कर्मदेवानाम् of the gods by action (is) एकः one measure आनन्दः of joy आजानदेवानाम् of the gods by birth च and यः (of one) who (is) श्रोत्रियः well-up in the vedas अवृजिनः sinless अकामहतः not overcome by desires. अथ Now सः that ये which (is) शतम् a hundred times आनन्दाः the joys आजानदेवानाम् of the gods by birth एकः (is) one measure आनन्दः of joy प्रजापतिलोकः in the world of Prajāpati (Viraj) च and यः (of one) who (is) श्रोत्रियः well-up in the Vedas अवृजिनः sinless अकामहतः free from desires. अथ Now सः that ये which शतम् hundred times आनन्दाः the joys प्रजापतिलोकः of the world of Prajāpati एकः (is) one measure आनन्दाः of joy ब्रह्मलोकः of the world of Brahman (Hiranyagarbha); च as well as यः (of one) who (is) श्रोत्रियः well-up in the Shrutis (Vedas) अवृजिनः sinless अकामहतः not overcome by desires. अथ Now एषः this एव indeed (is) परमः the supreme आनन्दः bliss याज्ञवल्क्यः Yajnavalkya ह उवाच said सम्राट् O Emperor एषः this (is) ब्रह्मलोकः इति the world of Brahman. सः That अहम् I भगवते Venerable Sir ददामि offer, give (you) सहस्रम् a thousand (cows). ब्रूहि Teach (me) ऊर्ध्वम् beyond अतः this एव indeed विमोक्षाय about liberation. अत्र ह At this (request) याज्ञवल्क्यः Yajnavalkya विभयांचकार got afraid (thinking) मेधावी intelligent राजा King उदरौत्सीत् should prevail upon, should constrain मा me सर्वेभ्यः with all अन्तेभ्यः इति (my) conclusions (knowledge).

[This passage conveys an idea of the Supreme bliss of Self-knowledge as a whole through its parts, as of a rock of salt through its grains.]

He who has no physical defects and is provided with luxuries among men, the lord of others, and surrounded with all human[1] enjoyments, is the supreme joy[2] among men. This human joy increased a hundred-fold equals one measure of joy for the manes who have conquered their world. That joy of these manes who have conquered their world increased a hundred-fold equals one measure of joy in the world of the celestial minstrels. That joy in the world of the celestial minstrels increased a hundred-fold equals one measure of joy for the gods by action—those who have won their godhood by actions (such as the Agnihotra). That joy of the gods by action increased a hundred-fold equals one measure of joy for those who are gods from their very birth as well as that which is experienced by one who is well up in the Vedas, without sin and not overcome by desire[3]. That joy of the gods by birth increased a hundred-fold equals one measure of joy in the world of Prajāpati (Viraj) as well as that which is experienced by one who is well up in the Vedas, without sin and not overcome by desires. That joy in the world of Prajāpati increased a hundred-fold equals one measure of joy in the

world of Brahman (Hiranyagarbha), as well as that which is experienced by one who is well up in the Vedas, without sin and not overcome by desires. This indeed is the Supreme bliss.[4] This is the world that is Brahman, O Emperor, said Yājnavalkya. Janaka said, "I offer you a thousand cows, Venerable Sir. Kindly teach me more about liberation." At this request Yājnavalkya got afraid lest this intelligent emperor should prevail upon him to possess all his knowledge.

[NOTES—1. Excluding enjoyments of heaven.

2. The identity of joy and the enjoyer points out that this joy is not different from the joy of Self. It is indeed the joys of Self. The lower degrees of bliss have emanated from the Supreme bliss in the form of subject and object.

3. Doing what is prescribed by the scriptures.

4. Veda Vyāsa also says in the Mahabharat (12. 173. 47) "The sense-pleasures of this world and the supreme joys of heaven are not worth one-sixteenth part of the bliss that comes of the cessation of desire."]

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ३४ ॥

सः That एषः this (self) वै verily एतस्मिन् in this स्वप्नान्ते dream state रत्वा enjoying himself चरित्वा roaming, moving about दृष्ट्वा merely seeing, witnessing पुण्यः च merits च and पापम् demerits पुनः again आद्रवति hastens back प्रतिन्यायम्

as he came प्रतियोनि in the inverse way बुद्धान्ताय to the waking state एव indeed.

And Yājnavalkya said: The individual Self enjoys himself, moves about and merely witnesses merits and demerits of his actions in dream, and then hastens back in the inverse way to his previous state—the waking.

तद्यथाऽनः सुसमाहितमुत्सर्जद्यायादेवमेवायं शारीर आत्मा प्राज्ञेनाऽऽत्मनाऽन्वारूढ उत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३५ ॥

तत् That यथा just as अनः a cart सुसमाहितम् fully loaded यायात् goes on, moves on उत्सर्जत् cracking एवम् एव so अयम् this शारीरः embodied आत्मा Self अन्वारूढः presided over, revealed by प्राज्ञेन by the all knowing, by the Supreme आत्मना Self याति goes उत्सर्जत् making noises, groaning यत्र when एतत् thus भवति (he) is ऊर्ध्व-उच्छ्वासी gasping for breath (at the time of death).

[The passing of Self from this body to the next as from dream to waking is illustrated as follows:]

Just as a cart, fully loaded, moves on cracking under the load, so does the Self that is identified with the subtle body, revealed by the Self-luminous Supreme Self, groans under pain when he gasps[1] for breath at the time of death.

[NOTES—1. So miserable is this embodied existence! Since at the time of death terrible pain is felt as a consequence of the slashing of vital parts, one must be alert and practise detachment from both gross and subtle bodies, so that he may get over that suffering and attain liberation.]

स यत्रायमणिमानं न्येति जरया वोपतपता वाऽणिमानं निगच्छति तद्यथाऽऽम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

यत्र When सः that अयम् this (body) न्येति becomes, grows अणिमानम् thin, lean निगच्छति goes, is अणिमानम् emaciated, worn out जरया वा by old age वा or उपतपता illness, that which causes affliction (such as fever) तत् then यथा as आम्रम् वा a mango वा or उदुम्बरम् a fig वा or पिप्पलम् a peepul fruit प्रमुच्यते is detached, is separated बन्धनात् from (its) stalk, sap एवम् एव so अयम् this पुरुषः being, self संप्रमुच्य completely separating, detaching (himself) एभ्यः from these अङ्गेभ्यः members, parts (of the body) पुनः again आद्रवति hastens back प्रतिन्यायम् in the same way प्रतियोनि to particular bodies प्राणाय for (a new) life एव indeed.

[This text describes when, how, and why does the difficulty of breath takes place.]

When this human body grows lean, is worn out by old age (like a fruit ripened by time) or afflicted[1] with disease (such as fever, etc.); then as

a mango, or a fig or peepul fruit[2] is separated from its stalk[3] to which it is attached, so does this Self identified with the subtle body separates itself from the members of the body (such as the eye), again[4] hastens back[5] in the same way (as he came to his present body) to particular bodies according to his past work and experience for a new life.

[NOTES—1. At that stage when a man moves, he makes noises like an overloaded cart. The description is meant to stimulate renunciation in us.

2. Or from the sap by which it is bound to the stalk.

3. The examples are cited to point out the brute fact that one is always in the jaws of death and that causes of death are indefinite and innumerable and that we should practise renunciation.

4. The word 'again' indicates that the Self has gone before this also from one body to another many times.

5. While going into deep sleep he does so.]

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येवꣳ हैवंविदꣳ सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्माऽऽयातीदमागच्छतीति॥ ३७॥

तत् That (the illustration) यथा just as उग्राः the Ugras, a particular caste of fierce deeds प्रत्येनसः set against particular offences, appointed to punish thieves सूत-ग्रामण्यः the Sutas and the leaders of the villages प्रतिकल्पन्ते await राजानम् the King आयान्तम् coming अन्नैः with food पानैः with drink आवसथैः

with places इति (saying) thus अयम् he आयाति comes अयम् he आगच्छति comes एवम् इ thus सर्वाणि all भूतानि beings प्रतिकल्पन्ते wait for एवंविदम् such a knower इति (saying) thus इदम् this ब्रह्म Brahman आयाति comes इदम् this आगच्छति comes.

Just as when a king duly installed on the throne comes to some place within his kingdom the fierce Ugras appointed to punish thieves, etc., the Sutas (a hybrid caste) and the leaders of the village anticipating his visit wait for his arrival with various foods [1] and drink [2] and palaces ready, saying, 'Here he comes, here he comes', so for the person [3] who is a knower of the fruits of his actions all the elements [4] that make up his body are impelled by his works made ready for fruits, and wait, saying, 'Here the Brahman comes, here he comes.'

[NOTES—1. Such as those that are chewed or otherwise eaten.

2. Wine, for example.

3. The individual Self that transmigrates.

4. Elements together with Indra and other presiding deities who help the organs to function.]

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्यो-
ऽभिसमायन्त्येवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति
यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥ इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तत् That (the illustration is). यथा Just as उग्राः the Ugras, a fierce caste प्रत्येनसः set against particular offences, appointed to punish thieves सूत-ग्रामण्यः the Sutas and the leaders of villages अभिसमायन्ति approach, gather round राजानम् the King प्रयियासन्तम् wishing to depart एवम् एव so, thus सर्वे all प्राणाः the organs अभिसमायन्ति approach, gather round इमम् this आत्मानम् Self अन्तकाले at the time of death यत्र when एतत् this (dying man) भवति gets, feels ऊर्ध्व-उच्छ्वासी difficulty in breathing.

Just as the fierce Ugras appointed to punish thieves, etc., the Sutas (a hybrid caste) and the leaders of the village gather round a king about to depart, so do all the organs gather round a dying man[1] at the time of death, when breathing difficulty takes place.

[NOTES—1. The individual Self who experiences fruits of his actions.]

CHAPTER FOUR : SECTION FOUR

स यत्रायमात्माऽबल्यं न्येत्य संमोहमिव न्येत्यथैनमेते प्राणा अभिसमायन्ति स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति स यत्रैष चाक्षुषः पुरुषः पराङ्पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

यत्र When सः that अयम् this आत्मा Self न्येत्य becoming, having sunk अबल्यम् into weakness न्येति becomes, sink संमोहम् unconscious, senseless इव as it were अथ then एते these प्राणाः senses, organs अभिसमायन्ति approach, gather एनम् it (Self). सः It (Self) समभ्याददानः completely withdrawing, taking with himself एताः these तेजोमात्राः elements (particles) of light अवक्रामति descends, goes एव only अनु towards, into हृदयम् the heart. यत्र When सः that एषः this पुरुषः person, deity चाक्षुषः occular, associated with the eye (organ of vision) पर्यावर्त्तते turns back पराङ् from all sides अथ then भवति (it) is, becomes अरूपज्ञः unconscious of any form (colour).

[This section describes in detail the process of transmigration in order to state when and how the individual Self withdraws itself from the members of the body at the time of death.]

When the transmigrating Self at the time of death becomes [1], as it were, weak and unconscious [2], the organs (such as that of speech) gather round It. The Self completely [3] withdraws these [4] elements of light and descends into the ether of the heart.[5] When the deity [6] which presides over the organ of vision turns back from all sides, the dying man becomes unconscious of all forms.

[NOTES—1. The Self due to its natural formlessness can never become weak. In fact it is the body that becomes weak. Weakness of the body is figuratively spoken of as belonging to the Self.

2. It fails to discriminate. The Self cannot by itself be unconscious or otherwise; on account of its nature of eternal intelligence.

3. The adverb 'completely' shows the distinction of death from a dream. In dream the organs are just drawn in, but in death they are absolutely withdrawn.

4. The organs such as the eye are so called, because the colours are revealed by them.

5. The intelligence of Self is manifested in the lotus of the heart.

6. This deity which is a portion of the sun remains in the eye, while the latter is active but at the time of death goes back to the sun.]

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तꣳ सर्वे प्राणा अनूत्क्रामन्ति सविज्ञानो भवति सविज्ञानमेवान्ववक्रामति। तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

(When) भवति (the eye) is एकी united (with the subtle body) आहुः (people) say पश्यति इति (he) sees न not (when) भवति (the nose) is एकी united आहुः (people) say जिघ्रति इति

(he) smells न not. (When) भवति (the tongue) is एकी united आहुः (people) say रसयते इति (he) tastes न not. (When) भवति (the vocal organ) is एकी united आहुः (people) say वदति इति (he) speaks न not. (When) भवति (the ear) is एकी united आहुः (people) say शृणोति इति (he) hears न not. (When) भवति (the mind) is एकी united आहुः (people) say मनुते इति (he) thinks न not. (When) भवति (the skin) is एकी united आहुः (people) say स्पृशति इति (he) touches न not. When भवति (the intellect) is एकी united आहुः (people) say जानाति इति (he) knows न not, तस्य of that ह एतस्य this अग्रम् the top, nerve end हृदयस्य of the (orifice of) heart प्रद्योतते is lighted up, brightens up. एषः This आत्मा Self तेन by that (brightened top) आत्मा the Self निष्क्रामति departs, leaves चक्षुष्टः वा through the eye वा or मूर्ध्नः through the head वा or अन्येभ्यः through other शरीर-देशेभ्यः parts of the body. प्राणः The vital power अनुत्क्रामति follows, accompanies तम् it उत्क्रामन्तम् going out, departing सर्वे all प्राणाः the organs अनुत्क्रामन्ति follow, accompany तम् it अनुत्क्रामन्तम् departing (the Self) भवति is सविज्ञानः endowed with (particular) conciousness अनु + अवक्रामति takes, goes to (that body) सविज्ञानम् एव related to (revealed by) that conciousness विद्याकर्मणी knowledge, work च and पूर्वप्रज्ञा past experience समन्वारभेते accompany, follow तम् it.

When the eye is united with the subtle body of the dying man, then people at his side say of him, 'He does not see.' When the nose on the withdrawal of its presiding deity is united with his subtle body[1], they say of him, 'He does not smell.'

When the tongue with the withdrawal[2] of its deity is united with the subtle body, then they say, 'He does not taste.' When the vocal organ with the withdrawal of its deity is united, then they say, 'He does not speak.' When the ear with the withdrawal of its deity is united with the subtle body, then they say, 'He does not hear.' When the mind with the withdrawal of its deity is united with the subtle body, then they say, 'He does not think.' When the skin with the withdrawal of its deity is united with the subtle body, then they say, 'He does not touch.' When the intellect is thus united with the subtle body, then they say, 'He does not know.' When the nerve-end of the orifice of the heart[3] is lighted up as in the dream state by the light of the Ātman, the individual Self with subtle body as its limiting adjunct leaves the body. It departs through the eye if it has a store of work or knowledge that would lead it to the sun. It goes out through the head if its past work and experience would entitle it to attain the world of Hiranyagarbha. It departs through other parts of the body according to its past work and knowledge. When it goes out for the next world, the vital power accompanies it; when the vital power goes out all the organs accompany it. Then the Self is endowed with particular consciousness as in dreams and

takes the body that is revealed by that consciousness. In its journey to the next world the Self is accompanied by knowledge of all sorts [4], work and the impressions [5] of past experience.

[NOTES—1. Intelligence of the effulgent Self is particularly manifest in the subtle body. This limiting adjunct of the Self is the chief instrument of embodiment, of birth and death. It is the store-house of past impressions that cause transmigration.

2. Stopping of its functions.

3. It is the exit of the Self.

4. Those that are enjoined or forbidden and those that are neither enjoined nor forbidden.

3. It is these impressions of past experiences that prompt the organs to work. With them one is expert in something and without them one is not so in the same. It is for this reason that some are found skilful in some work such as painting or music from their very childhood even without practice in this life, while others are unskilful even in some very easy task.]

तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्या-
ऽऽत्मानमुपसꣳहरत्येवमेवायमात्मेदꣳ शरीरं निहत्याविद्यां गम-
यित्वाऽन्यमाक्रममाक्रम्याऽऽत्मानमुपसꣳहरति ॥ ३ ॥

तत् That (the illustration is), यथा Just as तृणजलायुका a caterpillar, a leech resting on a straw गत्वा going अन्तम् to the end तृणस्य of the straw, of a blade of grass आक्रमम् taking,

holding अन्यम् another आक्रमम् support (straw) उपसंहरति contracts, withdraws आत्मानम् itself एवम् एव so अयम् this आत्मा Self निहत्य killing, making senseless इदम् this शरीरम् body गमयित्वा having thrown off, set aside or dispelled अविद्याम् all ignorance (i.e., the body) आक्रम्य taking, holding अन्यम् another (new) आक्रमम् support (body) उपसंहरति contracts, withdraws एनम् itself.

[The passing on of the transmigrating Self from one body to another is illustrated as follows :]

Just as a leech resting on a blade of grass goes to the end of it, holds another blade of grass as support and withdraws one part of its body to where the other part is, so the transmigrating Self sets aside the body already taken, as it does when entering a dream state, and make it senseless by withdrawing itself from it and takes a new body[1] and identifies itself with it.

[NOTES—1. As in dream the individual Self creates a new body and dwells as it were in it. The new body is formed of new materials like one made of straw and clay. The organs enter the new body and under the influence of past actions join together and manifest their functions. When the organs are thus confined, fire and other deities that preside over them come to them to help their functions.]

तद्यथा पेशस्कारी पेशसो मात्रामुपादायान्यन्नवतरं कल्याण-तरं रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्याविद्यां गम-

यित्वाऽन्यन्नवतरं कल्याणतरꣳ रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥ ४ ॥

तत् That (the example is), यथा Just as पेशस्कारी a goldsmith उपादाय taking मात्राम् a piece, a little quantity पेशसः of gold तनुते makes, fashions अन्यत् another नवतरम् newer कल्याणतरम् better, more beautiful रूपम् shape, form एवम् so एव indeed अयम् this आत्मा Self निहत्य killing, making senseless इदम् this शरीरम् body गमयित्वा having thrown off, having dispelled अविद्याम् all ignorance (i.e., body) कुरुते makes अन्यत् another नवतरम् newer कल्याणतरम् better रूपम् form, body पित्र्यम् वा fit for the world of the manes वा or गान्धर्वम् fit for the heavenly minstrels वा or दैवम् fit for the gods वा or प्राजापत्यम् fit for Viraj वा or ब्राह्मम् fit for Brahman (Hiranyagarbha) वा or अन्येषाम् of other भूतानाम् beings.

Just as a goldsmith taking apart a piece of gold makes another shape, newer and more beautiful than the previous model, so the individual Self throwing this body away (in death), or making it senseless (in dream) makes another body newer and more beautiful fit for the enjoyment in the world of the manes, or fit for the heavenly minstrels, or fit for the gods, or Viraj, or Hiranyagarbha or other beings according to its past work and experience.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमय-श्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमय-

स्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

सः That अयम् this आत्मा Self वै (is) verily ब्रह्म Brahman, the supreme self विज्ञानमयः united with the intellect, मनोमयः united with the mind, full of mind, प्राणमयः united with the vital power, चक्षुर्मयः united with the eyes, श्रोत्रमयः united with the ears, पृथिवीमयः united with earth, आपोमयः united with water, वायुमयः united with air, आकाशमयः united with the ether, तेजोमयः united with fire, अतेजोमयः united with no fire, काममयः united with desire, अकाममयः united with desirelessness, क्रोधमयः identified with anger, अक्रोधमयः united with no anger, धर्ममयः united with righteousness, अधर्ममयः united with unrighteousness, सर्वमयः united with all. तत् That यत् which एतत् this इदम्मयः (is) united with this (the perceptible) अदोमयः इति united with that (the imperceptible, the inferred) यथाकारी as (it) does, यथाचारी as (it) acts, तथा so भवति (it) becomes साधुकारी the doer of good भवति becomes साधुः good पापकारी the doer of evil भवति becomes पापः evil पुण्येन by good कर्मणा acts भवति (it) becomes पुण्यः virtuous, पापेन by evil (acts) पापः (it becomes) vicious. अथ खलु However आहुः (others) say अयम्

this पुरुषः being, self काममयः इति united with desires. सः It भवति is यथा-कामः as desires भवति is तत्क्रतुः of that will यत् which क्रतुः will भवति (he) is तत् that कर्म work कुरुते (it) does यत् which कर्म work कुरुते (it) does अभिसंपद्यते (it) gets, attains तत् that.

This transmigrating Self is indeed the Supreme Self. It also becomes united[1] with the intellect when noticed through it. It becomes united with the mind because of its proximity to that. It becomes united with the vital power that has the fivefold function. It becomes united with the eye when it sees forms. It becomes united with the ear when it hears sounds. It gets united with the earth when it wants an earthly[2] body. It is united with the water when creating a watery body in the world of Varuna or so. It is united with the air when an aerial body has to be made. It becomes united with ether when making an ethereal body. It is united with fire when it makes for gods bodies that preponderate in the elements of fire. It becomes united with materials other than fire when making bodies for animals, etc. It is identified with desires when it wants something. It is united with desirelessness when it is serene and calm. It becomes full of anger when desire is somehow frustrated. It is united with absence of desire when

its anger is appeased. Thus the Self is united with righteousness and unrighteousness, and with everything. In short it is united, as is well known, with what is perceived, and with what is inferred. As it does[3] and acts[4], so it becomes. By doing good it becomes good and by doing evil it becomes bad. It becomes virtuous through good deeds[5] and vicious through evil actions. Other authorities, however, opine that the Self is united with desire alone. What it desires[6], it wills; what it wills as a result of the desire it does; what it does, it gets as its results.

[NOTES—1. The self resembles the intellect and is so called because it is conceived of having the attributes of intellect.

2. Preponderating in earthly elements.

3. Following injunctions and prohibitions of scriptures.

4. It is not so prescribed as doing.

5. The long and short of it is that performance of good and bad deeds under the impulse of desire, anger, etc. is the cause of self's identification with everything and consequent transmigration.

6. Desire manifests itself as the slightest longing for a certain thing. If it is unchecked, it takes a more definite form and turns into will. Will is a sort of determination which is followed by action. It is said in the Manu Samhita (2-4) that whatever action a man does is the outcome of desire.]

तदेष श्लोको भवति । तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

तत् (On) that (subject) भवति there is एषः this श्लोकः verse: तत् That एव indeed सक्तः being attached कर्मणा सह इति together with the work यत्र where अस्य his लिङ्गम् subtle body मनः the mind निषक्तम् (is) attached अयम् this प्राप्य getting अन्तम् end, exhaustion तस्य of his कर्मणः work यत् किंचित् whatever करोति (he) does इह in this world एति comes पुनः again तस्मात् from that लोकात् world अस्मै to this लोकाय world कर्मणे for (fresh) work. इति नु Thus कामयमानः desiring (man) अथ now अकामयमानः (he) who does not desire. यः (He) who अकामः (is) without desires, निष्कामः free from desires, आप्तकामः whose desires are fulfilled, आत्मकामः whose desire is but the self, तस्य his प्राणाः organs उत्क्रामन्ति goes up, depart न not सन् being, becoming ब्रह्म Brahman एव indeed अप्येति is merged, unified ब्रह्म in Brahman.

On this subject there is this verse: The man who transmigrates having his desire roused for the result of the work he did, attains the same as his subtle body or mind[1] yearns[2] for. Experiencing in that world the results of whatever work he did in this life, he comes again to this[3] world for fresh

work. Thus does the man who craves, desires, transmigrates. But the man who has no desire does not transmigrate anywhere. Of him who is bereft of desires, whom desires have left, whose desires are all fulfilled and whose only desire is the Self—his organs do not go up from the body. He becomes Brahman. He is one with Brahman in this very life.[4]

[NOTES—1. The mind is called the subtle body because it is the principal part of the subtle body. The word 'Linga' also means 'an index.' This body indicates the self.

2. Attachment of mind is the cause of attaining the result of action and consequent transmigration. A knower of the self, who has no desires, may work; but his work will not produce any result.

3. For work holds the most important place in this world.

4. He has not to wait for the fall of the body. The knower of Brahman is no other than Brahman although he seems to have a body. His conditions in life and after death are same.]

तदेष श्लोको भवति । यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति । तद्यथाऽहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदꣳ शरीरꣳ शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

तत् On that (subject) एषः this, following श्लोकः verse, mantra भवति is there : यदा when सर्वे all कामाः desires, forms of yearning ये that श्रिताः dwell, abide अस्य in his हृदि heart, mind प्रमुच्यन्ते are gone, are destroyed अथ then मर्त्यः the mortal भवति becomes अमृतः immortal अत्र here (in this very body) समश्नुते attains ब्रह्म इति Brahman. तत् That यथा just as मृता dead, lifeless अहिनिर्ल्वयनी slough of a snake प्रत्यस्ता (being) cast off, thrown off शयीत lies वल्मीके in the ant hill एवम् so एव indeed इदम् this शरीरम् body शेते lies. अथ Then अयम् this (self) अशरीरः (becomes) disembodied अमृतः immortal प्राणः that which lives, Supreme Self ब्रह्म Brahman एव indeed तेजः the Light एव indeed. जनकः Janaka वैदेहः Emperor of Videha उवाच said—सः that अहम् I ददामि give (you) सहस्रम् a thousand (cows) भगवते इति Venerable Sir.

On this theme the following mantra is there: When all the forms of yearning for wealth, children, etc. that abide in the mind are destroyed together with their root, then the mortal becomes immortal[1] and attains the identity[2] with Brahman living in this very body. Just as the slough of a snake lies dead and cast off in the ant-hill or any other nest of a snake so this body is discarded as non-self by the liberated man. Then although the individual Self resides in the body. It becomes disembodied[3] and immortal, the Supreme Self, Brahman, the Light of Pure Intelligence. Emperor Janaka of

Videha said to Yājnavalkya, 'Venerable Sir, thus delivered I give you a thousand cows as requital for the instructions received.'

[NOTES—1. Desires are forms of death. On the cessation of them death is overcome and immortality is attained.

2. This is liberation. Liberation, therefore, does not require going to any world.

3. It no longer undergoes embodiment or is connected with this body.]

तदेते श्लोका भवन्ति । अणुः पन्था विततः पुराणो माꣳ स्पृष्टोऽनुवित्तो मयैव । तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

तत् On that एते these श्लोकाः verses भवन्ति are there: अणुः The subtle, difficult to comprehend विततः* extensive पुराणः primaeval, ancient, not modern पन्थाः path (of knowledge) स्पृष्टः has touched माम् me अनुवित्तः found, realised एव indeed मया by me. तेन By that (path of knowledge) धीराः the sages, men of illumination ब्रह्मविदः the knowers of Brahman अपियन्ति go, attain स्वर्गम् लोकम् heaven-world (liberation) ऊर्ध्वम् higher on, beyond इतः from this (body) विमुक्ताः (being) freed.

On the subject of liberation attained by the knower of Brahman these verses are there: This path of knowledge which leads to liberation is

*The Madhyandin reading is 'Vitara' which means 'leading across' i.e. effectively leading to liberation.

extensive, primaeval[1] and difficult of comprehension. I have reached it. Nay, I have realised[2] it myself. By that path of knowledge men of illumination become free from the body and attains liberation even while living.

[NOTES—1. It is the path revealed by the Vedas which are eternal. It is not modern and misleading like the path which emanates from the intellect of the logicians.

2. Realisation is the attainment which, as the knowledge of self ripens, culminates in ultimate satisfaction, as eating culminates in satiety. It gives one the conviction of complete blessedness. It is an experience which requires no other testimony except one's own. It is not reserved for the chosen few but is accessible to all.]

तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलꣳ हरितं लोहितं च । एष
पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥ ९ ॥

आहुः (Some) say, describe तस्मिन् of it शुक्लम् उत (as) white, pure, limpid नीलम् (others as) blue पिङ्गलम् grey हरितम् green लोहितम् च red. एषः This पन्था path (of knowledge) अनुवित्तः ह (is) realised ब्रह्मणा by a Brahman (a knower of Brahman) ब्रह्मवित् (any other) knower of Brahman पुण्यकृत् a doer of good deeds च and तैजसः* metamorphosed into supreme Light एति goes, travels तेन by that (path).

* Anandagiri explains the word 'Taijasa' and the sentence containing it a bit differently. According to him Taijasa means the organs and the sentence would mean: The Yogin who withdraws his organs and meditates on Dahara (the ether in the heart) attains extraordinary powers such as anima, etc.

Some seekers after liberation describe this path[1] of knowledge as white; others as blue, grey, green or red according to their experience. This path of knowledge is realised by a knower of Brahman. Any other knower of Brahman who has first of all done good deeds and then has given up the three-fold desire (for progeny, prosperity and worlds) and finally metamorphosed into the Supreme Light in this very life also travels by this path of knowledge.

[NOTES—1. In reality this path has no colour. These colours experienced by the seekers are really the colours of Sushumna and other nerves which are filled with phlegm and other liquids. The colours of the nerves are given before in this Upanishad (4. 3. 20).]

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते
तमो य उ विद्यायाꣳ रताः ॥ १० ॥

तमः Into darkness अन्धम् blinding, obstructing vision प्रविशन्ति enter (those) ये who उपासते worship, follow, practise अविद्याम् ignorance, rites भूयः into greater तमः darkness ततः than that इव as it were ये उ (those) who रताः (is) devoted, attached विद्यायाम् to knowledge, ritualistic practice.

Those who practise rites consisting of ends and means enter into darkness that obstructs their vision (of Self-knowledge). And those that are

attached to the ceremonial portion of the Vedas (and disregard the Upanishads) enter into greater darkness, as it were.

अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः । तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥ ११ ॥

नाम Named, called अनन्दाः miserable (are) ते those लोकाः worlds आवृताः enveloped, covered अन्धेन by deep, by blinding तमसा darkness. तान् To them प्रेत्य departing, dying अभिगच्छन्ति go, enter ते those जनाः people, common folk अविद्वांसः ignorant (and) अबुधः unwise, devoid of self-knowledge.

Those worlds are covered with deep darkness of ignorance and are very miserable. Common folk who are ignorant and devoid of Self-knowledge enter those worlds after death.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

चेत् If पुरुषः a man विजानीयात् knows आत्मानम् the self अस्मि (I) am अयम् इति this इच्छन् desiring किम् what कामाय for the desire कस्य of whom अनुसंज्वरेत् (he) will become miserable, will suffer, will imbibe afflictions शरीरम् in the wake of the body.

If[1] a man in a thousand knows the Self as 'I am this Supreme Self', then he will not imbibe[2] the afflictions of the body for the sake of any object or for the need of any person.[3]

[NOTES—1. The word 'if' shows that self-knowledge is rare.

2. To deviate from the nature of the supreme self and go the round of births and deaths.

3. Because he sees all objects and all persons as his own Self. He does not see any of them different from his Self.]

यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्संदेह्ये गहने प्रविष्टः। स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥१३॥

सः He (the knower of Self) यस्य who अनुवित्तः has seen प्रतिबुद्धः (and) intimately known आत्मा the self प्रविष्टः (that) has entered, has got अस्मिन् in this संदेह्ये inaccessible (with obstacles to enlightenment) गहने perilous, beset with dangers (body) विश्वकृत् is the maker of the universe ; हि for सः he (is) कर्ता the maker सर्वस्य of all तस्य his लोकः world, self. सः उ He (is) एव indeed लोकः the self (of all).

He who has seen and intimately known the Supreme Self that has got into the body which is beset with numerous dangers and inaccessible with endless obstacles to enlightenment is the maker of the Universe.[1] He is indeed the maker of all. All is his Self. He is indeed the Self of all.[2]

[NOTES—1. He is not under the influence of any extraneous agency.

2. The gist of the verse is that one should meditate upon his own Self as the Supreme Self, the Self of all beings, the Self who is the one only without a second.]

इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदीर्महती विनष्टिः।
ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥ १४ ॥

सन्तः Being इह in this (body) एव indeed अथ somehow वयम् we विद्मः have known, have realised तत् that (Brahman). चेत् If न not अवेदीः (I should have been) ignorant (of It). महती (It is) great, of infinite magnitude विनष्टिः loss, destruction (consisting in births, deaths, etc.) ते those ये who विदुः know तत् It (Brahman) भवन्ति are, become अमृताः immortal. अथ While इतरे others अपियन्ति attain, suffer दुःखम् misery एव alone.

Further being[1] in this very body, so full of dangers, we have somehow realised Brahman as our own self and have escaped all misery. Otherwise, we would have been ignorant, and loss of infinite magnitude (consisting of births, deaths, etc.) would have happened to us. The knowers of Brahman become immortal and are saved from such loss. While other people who are ignorant of It suffer infinite misery.

[NOTES—1. Being under the spell of the long sleep of ignorance.]

यदैतमनुपश्यत्यात्मानं देवमञ्जसा । ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ १५ ॥

यदा When अनुपश्यति (one) sees एतम् this देवम् effulgent आत्मानम् self अञ्जसा directly ईशानम् the lord भूतभव्यस्य of all that has been and will be ततः from It न not विजुगुप्सते (he) wishes to hide (himself).

When a man (after receiving instructions and grace from a merciful teacher) directly sees this effulgent self, the Lord of the past, present and future, he no longer wishes[1] particularly to hide himself from It.

[NOTES—1. The knower of Self does not blame anybody because he sees all as his Self, one blames another when one sees another different from him. But the knower of Self does not see anybody different from Him.]

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते । तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

अर्वाक् Below यस्मात् which संवत्सरः the year अहोभिः with (its) days परिवर्तते changes, revolves देवाः the gods उपासते worship, meditate upon तत् that अमृतम् immortal ज्योतिः light ज्योतिषाम् of all lights, of all luminaries (such as sun) आयुः ह as longevity.

The gods worship Him as longevity.[1] Below him the year[2] with its days and nights revolve.[3] He is the revealer of the luminaries such as the sun.

[NOTES—1. He alone being imperishable, he is the longevity of all. Gods become long-lived by meditating upon Him as longevity. Therefore one who desires long life should meditate upon Him through the attribute of longevity.

2. That represents time which conditions everything that is born.

3. Occupies a lower position unable to limit It.]

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

तम् That यस्मिन् in whom पञ्च five पञ्चजनाः groups of five च and आकाशः the (unmanifested) ether प्रतिष्ठितः (are) placed एव verily आत्मानम् self मन्ये (I) regard, believe अमृतम् (as) the immortal ब्रह्म Brahman. विद्वान् The knower (of Brahman) अमृतः (is) immortal.

Verily I believe to be the immortal Brahman, that Self in whom the five groups[1] of five and the unmanifested ether rest. I am immortal[2] by the knowledge of Brahman.

[NOTES—1. Brahmana, Kshatriya, Vaishya, Shudra and the Chandalas; or vital power, eye, ear, food and the mind; or celestial minstrels, the manes, the gods, the asuras and the rakshasas.

2. I was mortal only through my ignorance of Brahman. Since that ignorance is gone and I am blessed with the knowledge of Brahman I am immortal.]

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः । ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

ते Those ये who विदुः have known, have comprehended प्राणम् उत the life प्राणस्य of life, चक्षुः उत the Eye चक्षुषः of the eye, श्रोत्रम् the Ear श्रोत्रस्य of the ear, मनः the Mind मनसः of the mind निचिक्युः have realised, have known with certainty पुराणम् ancient, eternal अग्र्यम् primordial ब्रह्म Brahman.

Those who have comprehended the Life[1] of life, the Eye[2] of the eye, the Ear of the ear, and the Mind[3] of the mind have known with certainty the eternal primordial Brahman.

[NOTES—1. Because the life force functions by the light of the Self.

2. The eye and the other organs are enabled to function by the energy of Self. Being divested of the energy of Self they are by themselves like wood or clods of earth.

3. Brahman is realised not as a sense-object but as the innermost Self.]

मनसैवानुद्रष्टव्यं नेह नानाऽस्ति किंचन। मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

अनुद्रष्टव्यम् (The self is) realised, known मनसा by the mind एव alone. इह in It अस्ति there is न not नाना separateness, diversity किंचन whatsoever. सः He यः who पश्यति sees इह in It नाना diversity, difference इव as it were आप्नोति attains, goes मृत्युम् to death मृत्योः from death.

The Self is known by the mind purified by means of Knowledge. There is no diversity[1]

whatsoever in It. He who sees diversity, as it were, in It, goes from death to death.

[NOTES—1. The diversity that is perceived is apparent and is superimposed on It through ignorance.]

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् । विरजः पर आका-
शादज आत्मा महान्ध्रुवः ॥ २० ॥

अनुद्रष्टव्यम् (Self is) known, cognised by means of knowledge एकधा in one way, as one entity एव alone (for) एतत् It (is) अप्रमेयम् unknowable ध्रुवम् (and) immovable, eternal, unchangeable आत्मा The self (is) विरजः taintless, free from the impurities of good and evil परः beyond, subtler, more pervasive आकाशात् than the ether अजः unborn महान् infinite, vaster than anything ध्रुवः (and) constant, indestructible.

The Self is known as one homogeneous entity without any break like ether. Being one It is unknowable by another like a sense-object. The Self is unchangeable and free from impurities of good and evil. It is more pervasive than ether, unborn[1], vaster than everything and indestructible.

[NOTES—1. The negation of birth implies the negation of all the six successive changing conditions of a thing which to Yāska are—coming into being, existence, growth, beginning to decline, decay and death.]

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्याया-
द्बहूञ्छब्दान्वाचो विग्लापनं हि तदिति ॥ २१ ॥

धीरः The intelligent, the wise ब्राह्मणः seeker of Brahman विज्ञाय knowing तम् about this एव alone कुर्वीत should attain, practise प्रज्ञाम् knowledge. अनुध्यायात् (He) should repeat न not बहून् too many शब्दान् words; हि for तत् that (is) विग्लापनम् weariness, particularly fatiguing वाचः इति to the organ of speech, to the tongue.

The wise seeker of Brahman should first know about the nature[1] of Supreme Self alone from the teacher and the scriptures and should practise the means of Self-knowledge (so as to put an end to all questioning of the mind). He should not repeat too many words, because that is weariness of the tongue[2].

[NOTES—1. Such as, renunciation, calmness, Self-control, withdrawal of the senses, fortitude and concentration.

2. This restriction implies that all other speech should be given up and few words such as Om that deals exclusively with Self should be repeated. As the Mundaka Upanishad (2-2-6) says: 'Meditate on the Self by repeating Om.']

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु
य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः
सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना

कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसंभेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति। एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति। एतद्ध स्म वै तत्पूर्वे विद्वाꣳसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः। स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यत्येतमु हैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपतः॥ २२॥

सः That (described before) वै verily एषः this महान् great infinite अजः unborn, birthless अयम् this आत्मा self यः which (is) विज्ञानमयः consisting of knowledge, identified with the intellect प्राणेषु (is) surrounded by the organs एषः this आकाशः ether यः that (is) अन्तर्हृदये within the heart शेते lies, lives तस्मिन् in that वशी the controller सर्वस्य of all, ईशानः the lord सर्वस्य of all, अधिपतिः the ruler सर्वस्य of all. सः It (self) न not भूयात् becomes better, improve from the previous state साधुना by food कर्मणा work न not उ एव indeed कनीयान् worse, does not fall from the previous state असाधुना by bad कर्मणा work. एषः It (Self) सर्वेश्वरः (is) the Lord of all एषः

It (is) भूताधिपतिः the ruler of beings. एषः It (is) भूतपालः the protector of beings. एषः It (Self) सेतुः bridge, bank विधरणः boundary असंभेदाय for non-separation एषाम् of these लोकानाम् worlds. ब्राह्मणाः the Brahmans विविदिषन्ति desire to know, wish to realise तम् that एतम् this (Self) वेदानुवचनेन by (daily) reading of the Vedas, यज्ञेन by sacrifices, by rites, दानेन by charity, तपसा by austerity अनाशकेन by starvation, by fasting. विदित्वा Knowing एतम् it एव alone भवति (one) is, becomes मुनिः a sage, a man of meditation. इच्छन्तः Desiring, seeking एतम् this लोकम् world (Self) एव indeed प्रव्राजिनः the monks प्रव्रजन्ति go, leave home, renounce the world तत् that एतत् ह this. वै Verily पूर्वे the ancient विद्वांसः knowers (of Self) न not कामयन्ते स्म desired प्रजाम् progeny, offspring किम् what करिष्यामः shall (we) do प्रजया with progeny, with offspring नः we येषाम् whose (is) अयम् this लोकः world अयम् this आत्मा इति Self. ते ह They चरन्ति स्म wandered about, lived भिक्षाचर्यम् (as) mendicants, monastic life अथ and व्युत्थाय rising above, renouncing पुत्रैषणायाः च desire for sons वित्तैषणायाः च desire for wealth लोकैषणायाः च desire for worlds. हि For सा that या एव which (is) पुत्रैषणा desire for sons वित्तैषणा (is) the desire for wealth. सा That या which (is) वित्तैषणा desire for wealth लोकैषणा (is) the desire for worlds; हि for उभे both एते these भवतः are एव indeed एषणे desires. एषः This आत्मा self सः (is) that (which has been described as) न इति not this न इति not this. अगृह्यः (It is) incomprehensible, imperceptible; हि for गृह्यते (It) is comprehended, is perceived न not. अशीर्यः (It is) undecaying, imperishable हि for शीर्यते (It) perishes, decays

न not. असङ्गः (It is) unattached ; हि for सज्यते (it) is attached न not. असितः (It is) unfettered व्यथते (it) is pained, feels pain न not. रिष्यति (It) suffers misery न not. एतम् उ That एते these two (thoughts) एव ह indeed न not तरतः इति overtakes, overcomes (the knower). अतः For this अकरवम् (I) did पापम् इति a sinful act अतः for this अकरवम् (I) did कल्याणम् a meritorious act. एषः He (the knower) तरति ह conquers, goes beyond उभे उ both एते एव these कृताकृते things committed or omitted न not तपतः troubles, affects एनम् him.

[This passage seeks to show that the entire Vedas except the portion that deals with rites having material ends are applicable to the subject of Self by demonstrating that desire, work and ignorance are attributes of the non-Self.]

The infinite unborn Self which consists of knowledge and is surrounded by the organs lives in the ether that is within the Lotus of the heart.[1] The Self is the controller of all (Hiranyagarbha, Indra and the rest), their Lord, their Ruler. It does not improve from the previous state by the accession of some attributes through good work enjoined by the scriptures, nor falls from the previous state through bad work forbidden by the scriptures[2]. The Self is the supreme Lord of all, the independent Ruler and absolute Protector of all beings from Hiranyagarbha down to a clump of grass. The Self is the bank, the boundary for

the non-separation of these worlds (from the earth to the world of Hiranyagarbha) distinct from one another. The Brahmana[3] as well as the Kshatriyas and the Vaishyas wish to realise this Self by daily reading of the Vedas, by rites performed with things and those consisting of knowledge, by charity[4], by all forms of austerity such as Krichhra, Candrayana, etc. as well as by fasting[5]. One becomes a man of meditation by the Knowledge of this Self. Seeking this Self alone, monks relinquish all rites and renounce their homes. The ancient knowers of the Self did not desire progeny, as also rites and meditation on conditioned Brahman, the three means respectively to the three external worlds. They thought—What shall we do with them? We have already realised the Self who is without hunger or thirst, prior or posterior, interior or exterior. They renounced their desire for sons, for wealth and for the worlds and wandered about as mendicants.[6] The desire for sons is the same as the desire for wealth. Again, the desire for the wealth is the same as the desire for the worlds. Both are indeed desires and cannot lead us to Self-knowledge. The Self is that infinite entity which has been described as 'Not this, Not this.' The Self is incomprehensible, for It is never comprehended

by the intellect. The Self is imperishable for It never perishes. The Self is unattached, for It never gets attached to any object. The Self is unfettered, for It is never pained nor suffers misery. That is why the knower of the Self is never overcome by the two following thoughts—'I did a sinful act for this reason, for example, the maintenance of the body'; and 'I did a meritorious act such as the performance of sacrifice or charity for this reason.' The Knower of Brahman goes beyond both the good and evil actions. Things committed or omitted do not affect him.

[NOTES—1. Ether is the seat of the intellect. The Self identified with the intellect lies there.

2. The Self is not connected with any work and therefore is not modified by any merit or demerit.

3. Three higher castes that are equally entitled to the study of the Vedas are implied by the word 'Brahmanas'.

4. It destroys sins and increases one's merits.

5. Real meaning is the dispassionate enjoyment of sense-objects.

6. Because this world consists of ends and means; but the Self cannot be realised by any means whatsoever. To try to realise the Self by any means would be like swimming on land under the impression that it is water or like looking for the foot-prints of birds in the sky.]

तदेतदृचाऽभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न

लिप्यते कर्मणा पापकेनेति । तस्मादेवंविच्छान्तो दान्त उपरत-स्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवाऽऽत्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान्ददामि मां चापि सह दास्यायेति ॥ २३ ॥

तत् That एतत् this अभ्युक्तम् is said, is expressed ऋचा by the (following) Rik (verse): एषः It (is) नित्यः eternal, changeless महिमा glory ब्राह्मणस्य of a knower of Brahman. वर्धते (The glory) increases, undergoes growth न not कनीयान् decreases, undergoes decay न not उ indeed कर्मणा by work. स्यात् (One) should be पदवित्* the knower of the nature तस्य of that (glory) एव alone विदित्वा knowing तम् It (glory) लिप्यते (one) is touched (affected) न not पापकेन इति by evil कर्मणा action. तस्मात् Therefore एवंवित् such a knower भूत्वा becoming शान्तः self-controlled, desisting from the sense activities, दान्तः calm, averse to desires उपरतः withdrawn (into himself), free from all desires तितिक्षुः painstaking, indifferent to the pairs of opposites समाहितः concentrated, attaining one-pointedness पश्यति sees आत्मानम् the self आत्मनि एव in (his own) self पश्यति sees सर्वम् all आत्मानम् as the self पाप्मा evil न not तरति overwhelms एनम् him, the knower तरति (but he) goes beyond, transcends सर्वम् all पाप्मानम् evil

* 'Pada' literally means what is attained or known. Real meaning of the word is the nature of the glory of Self-Knowledge.

पाप्मा evil न not तपति troubles, affects एनम् him तपति (he) consumes, burns सर्वम् all पाप्मानम् evil; भवति (he) becomes विपाप: sinless, free from merit and demerit विरज: taintless, free from desires अविचिकित्स: free from doubts ब्राह्मण: (and) a knower of Brahman. एष: This (identity) ब्रह्मलोक: (is) the world of Brahman सम्राट् O Emperor; असि (you) are प्रापित: possessed of एनम् इति It उवाच ह said याज्ञवल्क्य: Yājnavalkya स: That अहम् I ददामि give (you) विदेहान् the dominion of Videha भगवते Venerable Sir, च and माम् myself अपि too सह with (it) दास्याय इति to attend on (you) as a servant.

What has been stated by the Brahmana is said by this verse: This is the changeless[1] glory of a Knower of Brahman who has given up all desires. The glory of Self-Knowledge undergoes no growth by merit nor decay by demerit. Therefore one should know the nature of that glory alone. Knowing this glory alone one is not affected by good and evil; for both are evil to a Knower of Self. Therefore such a knower desists from the activities of the external organs, becomes averse to activities of the internal organ and free from desires of the mind and indifferent to the pairs of the opposites, attains one-pointedness by dissociating the mind from the movement of the organs. He sees the Supreme Self in his own Self. He sees nothing different even by a hair's breadth from the Self[2]. Evil does not overwhelm the Knower

of Self for he goes beyond all good and evil by realising them as his Self. Evil consisting of what has been done or not done does not affect him by producing the desired result or sin ; but he burns all good and evil to ashes with the fire of Self-Knowledge. He becomes devoid of merit and demerit as well as free from doubts and desires. He becomes a Knower of Brahman with the firm conviction that he is the Self of all, the Supreme Brahman. 'This identity with Supreme Self is the world of Brahman, O Emperor, and you are possessed of It.'—Said Yājnavalkya. Janaka replied. "Venerable Sir, I give the whole dominion of Videha and myself too with it to attend on you as a servant."[2]

[NOTES—1. Other glories due to work are impermanent, but the glory of Self-Knowledge is permanent.

2. By the power of that Knowledge the three states of waking, dream and sleep become same to him.]

स वा एष महानज आत्माऽन्नादो वसुदानो विन्दते वसु य एवं वेद ॥ २४ ॥

सः That **वै** verily **एषः** this **महान्** great **अजः** birthless, unborn **आत्मा** self (is) **अन्नादः** the eater of food **वसुदानः** (and) the giver (enjoyer) of wealth. **यः** (He) who **वेद** knows **एवम्** thus **विन्दते** receives, obtains **वसु** wealth (fruits of one's work).

This great unborn Self verily dwells in all beings and eats all foods and enjoys all fruits of the works. He who knows this unborn Self as endowed with the above attributes obtains the fruits of every body's actions as their Self.

[This passage sums up the gist of the whole Upanishad.]

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयः हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥ इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः That वै verily एषः this महान् great अजः birthless, unborn आत्मा self (is) अजरः undecaying, अमरः immortal, अमृतः undying, अभयः fearless, ब्रह्म Brahman, vast, infinite ; हि for ब्रह्म Brahman वै indeed (is) अभयम् devoid of fear हि because यः (He) who वेद knows एवम् thus वै verily भवति becomes अभयम् the fearless ब्रह्म Brahman.

This great unborn Self is verily undecaying,[1] immortal, undying and fearless Brahman. Brahman indeed is devoid of fear. He who knows this unborn Self as described above becomes verily fearless Brahman.[2]

[NOTES—1. It does not wear off.

2. This is the purport of the whole Upanishad put in a nutshell.]

CHAPTER FOUR: SECTION FIVE

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

अथ Now ह it is said द्वे two भार्ये wives बभूवतुः were there याज्ञवल्क्यस्य of Yājnavalkya—मैत्रेयी च Maitreyi च and कात्यायनी Kātyāyani. तयोः ह Of these two (wives) मैत्रेयी Maitreyi बभूव was ब्रह्मवादिनी conversant with Brahman, fond of discussing about Brahman तर्हि while, then कात्यायनी Kātyāyani एव was only स्त्रीप्रज्ञा possessed with domestic wisdom, wise in feminine (household) duties. अथ ह Now, one day याज्ञवल्क्यः Yajnavalkya उपाकरिष्यन् wishing to embrace अन्यत् another (monastic) वृत्तम् life.

[Madhukanda predominates in scriptural statements while the Yājnavalkya Kanda preponderates in logical reasoning. What was ascertained in the former in the light of the scriptures is established by arguments in the latter. This section which is relating to Maitreyi concludes the same topic after the method of the authorities on logic. It is rightly said in 'Gautama Nyaya Sutras' (1-1-39)—Conclusion is confirmed by restatement of a proposition after giving the reason.]

Now the sage Yājnavalkya, it is said, had two wives named Maitreyi and Kātyāyani. of these

two wives Maitreyi was conversant with discussions on Brahman while Kātyāyani was wise in feminine duties. One day wishing to renounce the world and to embrace monastic life,

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मा-
त्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥ २ ॥

याज्ञवल्क्यः Yajnavalkya उवाच ह said इति thus अरे my dear मैत्रेयि Maitreyi अहम् I अस्मि am प्रव्रजिष्यन् going to renounce, about to give up वै verily अस्मात् from this स्थानात् place, life हन्त permit me करवाणि to make अन्तम् end, settlement ते with you अनया with this कात्यायन्या इति Kātyāyani.

Yājnavalkya said to Maitreyi, "My dear, I am about to give up this householder's life and take up the monk's robe. Permit me to make a settlement between you and that Katyayani."

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन
पूर्णा स्यात्स्यां न्वहं तेनामृताऽऽहो३ नेति नेति होवाच याज्ञ-
वल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृत-
त्वस्य तु नाऽऽशाऽस्ति वित्तेनेति ॥ ३ ॥

सा That मैत्रेयी Maitreyi उवाच ह said भगोः Venerable Sir यत्नु if इयम् this सर्वा all, entire पृथिवी earth पूर्णा full वित्तेन by wealth स्यात् be, belong मे mine आहो well अहम् I स्याम् नु shall become अमृता immortal तेन by it न इति (or)

not याज्ञवल्क्यः Yajnavalkya उवाचह said न इति no यथा एव just as जीवितम् the life उपकरणवताम् of those having plenty of things, abundance of objects तथा एव so ते your जीवितम् life स्यात् will be तु but वित्तेन by wealth न not अस्ति there is आशा hope अमृतत्वस्य of immortality.

Maitreyi said, "Venerable Sir, if indeed this entire earth full of wealth belonged to me, tell me, should I attain immortality by it or not ?" 'No' replied Yājnavalkya 'your life will be just like the life of people enriched with abundance of objects. But there is no hope of immortality by wealth.'

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ४ ॥

सा That मैत्रेयी Maitreyi उवाच ह said किम् what अहम् I कुर्याम् shall do तेन with that (rites to be performed through wealth) येन by which अहम् I न not स्याम् shall be अमृता immortal. ब्रूहि Tell मे me भगवान् revered Sir तत् that एव only यत् which एव alone वेद (you) know.

Then Maitreyi said—' What shall I do with the rites to be performed through wealth ? For they are unable to make me immortal. Tell me, revered Sir, the means of immortality which you know so well.'

स होवाच याज्ञवल्क्यः प्रिया बै खलु नो भवती सती प्रियमवृधद्धन्त तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

सः That याज्ञवल्क्यः Yajnavalkya उवाचह said वै खलु verily भवती you सती being नः our, my प्रियम् dear, beloved अवृधत् have increased प्रियम् (what is) dear (to me in you). भवति my dear हन्त well तर्हि therefore व्याख्यास्यामि (I) will explain एतत् it ते to you तु but निदिध्यासस्व meditate मे upon me व्याचक्षाणस्य while explaining.

Yājnavalkya said—You have been truly dear to me even before. Now you have increased what is dear to me in you. If you wish, my dear, to know the means of immortality, I will explain them to you. While I explain them please meditate upon their meaning.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति । न

वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदꣳ सर्वं विदितम् ॥ ६ ॥

सः He (Yajnavalkya) उवाच said न not कामाय for the sake पत्युः of the husband वै verily अरे my dear (Maitreyi) पतिः the husband भवति is प्रियः dear तु but कामाय for the sake आत्मनः of the self पतिः the husband भवति is प्रियः dear. न Not कामाय for the sake जायायै of the wife वै verily अरे my dear (Maitreyi) जाया the wife भवति is प्रिया dear तु but कामाय for the sake आत्मनः of the self जाया the wife भवति is प्रिया dear. न Not कामाय for the sake पुत्राणाम् of the sons वै verily अरे my dear (Maitreyi) पुत्राः the sons भवन्ति are प्रियाः dear तु but कामाय for the sake आत्मनः of the self पुत्राः the sons भवन्ति are प्रियाः dear. न Not कामाय for the sake वित्तस्य

of wealth वै verily अरे my dear (Maitreyi) वित्तम् the wealth भवति is प्रियम् dear तु but कामाय for the sake आत्मनः of the self वित्तम् the wealth भवति is प्रियम् dear. न Not कामाय for the sake पशूनाम् of the animals वै verily अरे my dear पशवः the animals भवन्ति are प्रियाः dear तु but कामाय for the sake आत्मनः of the self पशवः the animals भवन्ति are प्रियाः dear. न Not कामाय for the sake ब्रह्मणः of the Brahman वै verily अरे my dear ब्रह्म the Brahman भवति is प्रियम् dear तु but कामाय for the sake आत्मनः of the self ब्रह्म the Brahman भवति is प्रियम् dear. न Not कामाय for the sake क्षत्रस्य of the Kshatriya वै verily अरे my dear क्षत्रम् the Kshatriya भवति is प्रियम् dear तु but कामाय for the sake आत्मनः of the self क्षत्रम् the Kshatriya भवति is प्रियम् dear. न Not कामानाम् for the sake लोकानाम् of the worlds वै verily अरे my dear लोकाः the worlds भवन्ति are प्रियाः dear तु but कामाय for the sake आत्मनः of the self लोकाः the worlds भवन्ति are प्रियाः dear. न Not कामाय for the sake देवानाम् of the gods वै verily अरे my dear देवाः the gods भवन्ति are प्रियाः dear तु but कामाय for the sake आत्मनः of the self देवाः the gods भवन्ति are प्रियाः dear. न Not कामाय for the sake वेदानाम् of the Vedas वै verily अरे my dear वेदाः the Vedas भवन्ति are प्रियाः dear तु but कामाय for the sake आत्मनः of the self वेदाः the Vedas भवन्ति are प्रियाः dear. न Not कामाय for the sake भूतानाम् of the beings वै verily अरे my dear भूतानि the beings भवन्ति are प्रियाणि dear तु but कामाय for the sake आत्मनः of the self भूतानि the beings भवन्ति are प्रियाणि dear. न Not कामाय for the sake सर्वस्य of all वै verily अरे my dear सर्वम् all भवति are प्रियम् dear तु but कामाय for the sake आत्मनः of the self

सर्वम् all भवति is प्रियम् dear. वै Verily अरे my dear आत्मा the self द्रष्टव्यः should be seen, realised श्रोतव्यः should be heard of मन्तव्यः should be reflected on निदिध्यासितव्यः should be meditated upon. सर्वम् All इदम् this विदितम् (is) known, realised खलु indeed अरे my dear आत्मनि the self दृष्टे being seen, realised—श्रुते being heard of मते being reflected on विज्ञाते known, ascertained, meditated upon.

Yajnavalkya said, ' Verily the husband is dear not for the sake of the husband, Maitreyi, but for the sake of the Self that he is dear. Verily the wife is dear not for the sake of the wife, Maitreyi, but for the sake of the Self that she is dear. Verily the sons are dear not for the sake of the sons, Maitreyi, but for the sake of the Self they are dear. Verily the wealth is dear not for the sake of the wealth, Maitreyi, but for the sake of the Self that it is dear. Verily the animals are dear not for the sake of the animals, Maitreyi, but for the sake of the Self that they are dear. Verily the Brahman is dear not for the sake of the Brahman, Maitreyi, but for the sake of the Self that he is dear. Verily the Kshatriya is dear not for the sake of the Kshatriya, Maitreyi, but for the sake of the Self that he is dear. Verily the worlds are dear not for the sake of the worlds, Maitreyi, but for the sake of the Self that they

are dear. Verily the gods are dear not for the sake of the gods, Maitreyi, but for the sake of the Self that they are dear. Verily the Vedas are dear not for the sake of the Vedas, Maitreyi, but for the sake of the Self that they are dear. Verily the beings are dear not for the sake of the beings, Maitreyi, but for the sake of the Self that they are dear. Verily all are dear not for the sake of all, Maitreyi, but for the sake of Self that all are dear. The Self, my dear, should be realised—by being first heard of from teachers and scriptures, then reflected[1] on through reasoning and lastly meditated upon. When the Self, my dear, is known by being heard of, reflected on and meditated upon, all this that is other than the Self is known for there is nothing other than the Self.

[NOTES—1. Discussed through reasoning.]

ब्रह्म तं परादाद्योऽन्यत्राऽऽत्मनो ब्रह्म वेद क्षत्रं तं परा-
दाद्योऽन्यत्राऽऽत्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्राऽऽत्मनो
लोकान्वेद देवास्तं परादुर्योऽन्यत्राऽऽत्मनो देवान्वेद वेदास्तं परा-
दुर्योऽन्यत्राऽऽत्मनो वेदान्वेद भूतानि तं परादुर्योऽन्यत्राऽऽत्मनो
भूतानि वेद सर्वं तं परादाद्योऽन्यत्राऽऽत्मनः सर्वं वेदेदं ब्रह्मेदं
क्षत्रमिमे लोका इमे देवा इमे वेदा इमानि भूतानीदꣳ सर्वं
यदयमात्मा ॥ ७ ॥

ब्रह्म The Brahman परादात् ousts, abandons तम् him यः who वेद knows, looks on ब्रह्म the Brahman अन्यत्र different आत्मनः from the self. क्षत्रम् The Kshatriya परादात् ousts, abandons तम् him यः who वेद knows, looks on क्षत्रम् the Kshatriya अन्यत्र different आत्मनः from the self. लोकाः The worlds परादुः oust, abandon तम् him यः who वेद knows, looks on लोकान् the worlds अन्यत्र different आत्मनः from the self. देवाः The gods परादुः oust, abandon तम् him यः who वेद knows देवान् the gods अन्यत्र different आत्मनः from the self. वेदाः The Vedas परादुः oust तम् him यः who वेद knows वेदान् the Vedas अन्यत्र different आत्मनः from the self. भूतानि creatures, beings परादुः oust तम् him यः who वेद knows भूतानि the beings अन्यत्र different आत्मनः from the self. सर्वम् All परादात् oust तम् him यः who वेद knows सर्वम् all अन्यत्र different आत्मनः from all. इदम् This ब्रह्म Brahman इदम् this क्षत्रम् Kshatriya इमे these लोकाः worlds इमे these देवाः gods इमे these वेदाः Vedas इमानि these भूतानि creatures, beings सर्वम् all इदम् this (is) यत् that अयम् this आत्मा Self.

The Brahman abandons him who looks on the Brahman as different from the Self. The Kshatriya abandons him who looks on the Kshatriya as different from the Self. The worlds abandon him who looks on the worlds as different from the Self. The gods abandon him who looks on the gods as different from the Self. The Vedas abandon him who looks on the Vedas as different from the Self. The creatures abandon him who

looks on the creatures as different from the Self. All abandon[1] him who looks on all as different from the Self. This Brāhmana, this Kshatriya, these worlds, these gods, these Vedas, these creatures and this all are indeed that Self.

[NOTES—1. Bar him from the absolute aloofness of the Self.]

स यथा दुंदुभेर्हन्यमानस्य न बाह्याञ्शब्दाञ्छक्नुयाद्ग्रहणाय दुंदुभेस्तु ग्रहणेन दुंदुभ्याघातस्य वा शब्दो गृहीतः ॥ ८ ॥

यथा As सः he (a man) न not शक्नुयात् is able ग्रहणाय for seizure बाह्यान् of the external शब्दान् sounds दुन्दुभेः of a drum हन्यमानस्य being beaten तु but शब्दः the sound गृहीतः (is) seized ग्रहणेन by the seizure दुन्दुभेः of the drum वा or दुन्दुभ्याघातस्य the drum-beater.

As the sounds of a drum when it is beaten cannot be seized externally by themselves but the sound is seized when the drum or its beater is seized;

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥ ९ ॥

यथा As सः he (a man) न not शक्नुयात् is able ग्रहणाय for seizure बाह्यान् of the external शब्दान् sounds शंखस्य of a conch ध्मायमानस्य being blown तु but शब्दः the sound गृहीतः (is)

seized ग्रहणेन by the seizure शंखस्य of the conch वा or शंखध्मस्य of the conch blower.

As the sounds of a conch when it is blown cannot be seized externally by themselves but the sound is seized when the conch or its blower is seized;

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥१०॥

यथा As स he (a man) न not शक्नुयात् is able ग्रहणाय for seizure बाह्यान् of the external शब्दान् sounds वीणायै of a Vina (lute) वाद्यमानायै being played तु but ग्रहणेन by the seizure वीणायै of the lute वा or वीणावादस्य the lute played शब्दः the sound गृहीतः (is) seized.

As the sounds of a lute when it is played cannot be seized externally by themselves but the sound is seized when the lute or its player is seized;

स यथाऽऽर्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टꣳ हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

सः That (the example is) यथा as अभ्याहितस्य from a blazing आर्द्रैधाग्नेः fire lighted with damp fuel पृथक् different धूमाः smokes विनिश्चरन्ति issue, proceed एवम् वा even so अरे my dear (Maitreyi) अस्य of this महतः great, infinite भूतस्य being, reality निःश्वसितम् (has) breathed out, issued forth एतत् that यत् which (is) ऋग्वेदः the Rig-Veda, यजुर्वेदः Yajur-Veda, सामवेदः Sama-Veda, अथर्वाङ्गिरसः Atharvāngirasa, इतिहासः history, पुराणम् mythology, विद्या arts, उपनिषदः Upanishads, श्लोकाः verses, सूत्राणि aphorisms अनुव्याख्यानानि elucidations, व्याख्यानानि explanations, इष्टम् sacrifices, हुतम् oblations in the fire, आशितम् food, पायितम् drink च and अयम् this लोकम् world च and परः the next लोकः world सर्वाणि all भूतानि creatures, beings अस्य of this एव alone एतानि these सर्वाणि all निःश्वसितानि (are) the out-breaths.

As clouds of smoke proceed from a blazing fire lighted with damp fuel, even so, dear Maitreyi, the Rig-Veda, Sāma-Veda, Atharvangirasa, history, mythology, arts, Upanishads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world and all creatures have issued forth from this great Being. These are all indeed the out-breaths of this Infinite Reality—the Supreme Self.

स यथा सर्वासामपाꣳ समुद्र एकायनमेवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषां गन्धानां नासिके एकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ

सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ संकल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थ एकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

सः That (the example is :) यथा as सर्वासाम् of all अपाम् waters समुद्रः the ocean (is) एकायनम् (=एक+अयनम्) the one goal, sole receptacle; एवम् as सर्वेषाम् of all स्पर्शानाम् touch त्वक् the skin (is) एकायनम् the one goal, sole centre; एवम् as सर्वेषाम् of all गन्धानाम् odours नासिके the nostrils (are) एकायनम् the one goal, sole receptacle; एवम् as सर्वेषाम् of all रसानाम् tastes, savours जिह्वा the tongue (is) एकायनम् the one goal, sole centre; एवम् as सर्वेषाम् of all रूपाणाम् colours चक्षुः the eye (is) एकायनम् the one goal; एवम् as सर्वेषाम् of all शब्दानाम् sounds श्रोत्रम् the ear (is) एकायनम् the one goal, one source; एवम् as सर्वेषाम् of all संकल्पानाम् deliberations, determinations मनः the mind (is) एकायनम् the one goal; एवम् as सर्वासाम् of all विद्यानाम् knowledges हृदयम् the intellect (is) एकायनम् the one goal; एवम् as सर्वेषाम् all कर्मणाम् actions हस्तौ the hands (are) एकायनम् the one goal; एवम् as सर्वेषाम् of all आनन्दानाम् enjoyment उपस्थः the generative organ (is) एकायनम् the one goal; एवम् as सर्वेषाम् of all विसर्गाणाम् excretions पायुः the arms (is) एकायनम् the one goal; एवम् as सर्वेषाम् of all अध्वनाम् movements पादौ the legs (are) एकायनम् the one goal; एवम् (and) as सर्वेषाम् of all वेदानाम् Vedas वाक् the speech (is) एकायनम् the one goal.

As all waters find their only source in the ocean, all touches in the skin, all odours in the nostrils, all tastes in the tongue, all colours in the eyes, all sounds in the ear, all deliberations in the mind, all knowledge in the heart, all actions in the hands, all enjoyments in the generative organ, all excretions in the anus, all movements in the feet and all Vedas in speech.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

यथा As सैन्धवघनः a mass of salt अनन्तरः (is) without inside, अबाह्यः without outside, कृत्स्नः entire, whole एव indeed रसघनः a mass of taste एवम् वै even so अरे my dear अयम् this आत्मा Self अनन्तरः (is) without inside, अबाह्यः without outside, कृत्स्नः entire, whole एव verily प्रज्ञानघनः a mass of knowledge (it) समुत्थाय appearing, coming out (as a separate entity) एतेभ्यः from these भूतेभ्यः elements अनुविनश्यति is destroyed, vanishes तानि with them प्रेत्य attaining (this oneness) अस्ति there is न not संज्ञा इति (particular) knowledge, name ब्रवीमि (I) say अरे इति my dear (Maitreyi) उवाच ह said याज्ञवल्क्यः Yajnavalkya.

Yajnavalkya said—as a mass of salt has neither inside nor outside, is indeed an entire mass

of taste, even so the Self has neither the inside nor the outside, is verily an entire mass of knowledge. The Self appears as a separate entity from these elements and Its separateness is dissolved with them through knowledge. After It attains this oneness, It has no more particular[1] knowledge. This is what I say, dear Maitreyi.

[NOTES—1. Formerly It had particular knowledge owing to the particular combinations with the elements. Those combinations being lost now, particular knowledge is destroyed.]

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा अहमिमं विजानामीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

सा That मैत्रेयी Maitreyi उवाच ह said इति thus एव just अत्र here भगवान् Venerable Sir आपीपिपत् have thrown, have landed मा me मोहान्तम् in the midst of confusion अहम् I न not विजानामि वै at all comprehend, understand clearly इमम् it सः he (Yajnavalkya) उवाचह said, replied अहम् I न not ब्रवीमि say वै verily अरे my dear, beloved मोहम् confusion anything bewildering वै verily अरे my dear, beloved अयम् this आत्मा Self (is) अनुच्छित्तिधर्मा of indestructible nature, undying अविनाशी imperishable.

Maitreyi said, 'Venerable Sir, just here you have confounded me. I do not clearly understand

this Self that you have described.' Yajnavalkya replied: Beloved Maitreyi, I say nothing that is bewildering. This Self is verily imperishable and indestructible.[1]

[NOTES—1. Not subject to destruction either in the form of change or extinction.]

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरꣳ रसयते तदितर इतरमभिवदति तदितर इतरꣳ शृणोति तदितर इतरं मनुते तदितर इतरꣳ स्पृशति तदितर इतरं विजानाति यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कꣳ रसयेत्तत्केन कमभिवदेत्तत्केन कꣳ शृणुयात्तत्केन कं मन्वीत तत्केन कꣳ स्पृशेत्तत्केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति विज्ञातारमरे केन विजानीयादित्युक्तानुशासनाऽसि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

हि For यत्र when भवति there is द्वैतम् duality इव as it were तत् then इतरः one पश्यति sees इतरम् the other, something तत् then इतरः one जिघ्रति smells इतरम् the other, something तत् then इतरः one रसयते tastes इतरम् the other, something तत् then इतरः one अभिवदति speaks इतरम् the other, something

तत् then इतरः one शृणोति hears इतरम् the other, something तत् then इतरः one मनुते thinks इतरम् the other, something तत् then इतरः one स्पृशति touches इतरम् the other, something तत् then इतरः one विजानाति knows इतरम् the other, something तु but यत्र when अस्य his (of a knower of Brahman) सर्वम् all अभूत् has become आत्मा the Self एव only तत् then केन by what कम् what पश्येत् (one) should see तत् then केन by what जिघ्रेत् should smell कम् what तत् then केन by what रसयेत् (one) should taste कम् what तत् then कम् what अभिवदेत् (one) should speak केन by what तत् then केन by what शृणुयात् (one) should hear केन by what कम् what तत् then केन by what मन्वीत (one) should think कम् what तत् then केन by what स्पृशेत् (one) should touch कम् what तत् then केन by what विजानीयात् (one) should know कम् what येन by which विजानाति (one) knows सर्वम् all इदम् this केन by what विजानीयात् (one) should know तत् that (self) एषः this आत्मा Self (is) सः that (which has been described as) न इति not this न इति not this. अगृह्यः (It is) incomprehensible, imperceptible हि for न not गृह्यते (It is) perceived, comprehended अशीर्यः (It is) imperishable, undecaying हि for न not शीर्यते (It) decays, perishes असङ्गः (It is) unattached हि for न not सज्यते (It is) attached असितः (It is) unfettered न not व्यथते (It) is pained, feels pains न not रिष्यति is injured, अरे my dear केन by what विजानीयात् (one) should know विज्ञातारम् the knower मैत्रेयि Maitreyi इति असि (you) are उक्तानुशासना told the instruction, given the teaching अरे my dear (Maitreyi) एतावत् this (knowledge of self) खलु indeed (is) अमृतत्वम् इति immortality उक्त्वा

इ saying, describing (this) याज्ञवल्क्यः Yajnavalkya विजहार left home, became a monk.

[The text brings out the conclusion that all the four chapters are exclusively devoted to Self alone and that Self is the last word of the entire Upanishad and that renunciation of everything is the only means of attaining this Self and immortality.]

For when there is duality, as it were, then one sees the other, one smells the other, one tastes the other, one speaks the other, one hears the other, one thinks the other, one touches the other, one knows the other. But when one's all has become the Self, then what should one see by what, what should one smell by what, what should one taste by what, what should one speak by what, what should one hear by what, what should one think by what, what should one touch by what, what should one know by what? By what should one know the Self by which all this is known? The Self is that Absolute Entity which has been described as 'Not this, not this.' It is incomprehensible, for It is never comprehended as a sense-object. The Self is imperishable, for It never perishes. The Self is unattached, for It is never attached to anything. The Self is unfettered for

It is neither pained nor injured. By what, O Maitreyi, should one know the Knower[1]? So, you have been given the instructions about the Self-Knowledge, Maitreyi. This Knowledge of Self is indeed the only means of attaining immortality, my dear Maitreyi. Describing this Self-Knowledge Yajnavalkya became a monk.[2]

[NOTES—1. The Knower which is the Self is never known as an object or an idea.

2. Monastic life enjoins absolute freedom from rites and Self-Knowledge is totally independent of rites. Renunciation is the culmination of the renunciation of all household duties and rites.]

CHAPTER FOUR: SECTION SIX

अथ वंशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

अथ: Now **वंशः** the line (of teachers)—**पौतिमाष्यः** Pautimāshya **गौपवनात्** (received it) from Gaupavana, **गौपवनः** Gaupavana **पौतिमाष्यात्** from (another) Pautimāshya **पौतिमाष्यः** Pautimāshya **गौपवनात्** from (another) Gaupavana, **गौपवनः** Gaupavana **कौशिकात्** from Kaushika, **कौशिकः** Kaushika **कौण्डिन्यात्** from Kaundinya, **कौण्डिन्यः** Kaundinya

शाण्डिल्यात् from Shandilya, शाण्डिल्यः Shāndilya कौशिकात् च from Kaushika, च and गौतमात् from Gautama. गौतमः Gautama, (from Āgniveshya).

Now follows the line of teachers and pupils by whom the Yājnavalkya Kānda (i.e. third and fourth chapters relating to Yājnavalkya) was handed down: Pautimāshya[1] received it from Gaupavana. Gaupavana from another Pautimāshya. This Pautimāshya from another Gaupavana. This Gaupavana from Kaushika. Kaushika from Kaundinya. Kaundinya from Shāndilya. Shādilya from Kaushika and Gautama. Gautama (from Āgniveshya).

[Notes—1. From 1-10 the line of teachers agrees with that of the Madhu Kanda.]

आग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो गार्ग्याद्गार्ग्यो गौतमाद्गौतमः सैतवात्सैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्यायणाद्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालायनाज्जाबालायनो माध्यंदिनायनान्माध्यंदिनायनः सौकरायणात्सौकरायणः काषायणात्काषायणः सायकायनात्सायकायनः कौशिकायनेः कौशिकायनिः ॥ २ ॥

आग्निवेश्यात् (Gautama) from Āgniveshya. आग्निवेश्यः Āgniveshya गार्ग्यात् from Gārgya. गार्ग्यः Gārgya गार्ग्यात् from (another) Gārgya. गार्ग्यः (This) Gārgya गौतमात् from (another)

Gautama. गौतमः (This) Gautama सैतवात् from Saitava. सैतवः Saitava पाराशर्यायणात् from Pārāsharyāyana. पाराशर्यायणः Pārāsharyāyana गार्ग्यायणात् from Gārgyāyana. गार्ग्यायणः Gārgyāyana उद्दालकायनात् from Uddālakāyana. उद्दालकायनः Uddālākayana जाबालायनात् from Jābālāyana. जाबालायनः Jābālāyana मध्यन्दिनायनात् Mādhyandināyana. मध्यन्दिनायनः Mādhyandināyana सौकरायणात् from Saukarāyana. सौकरायणः Saukarāyana काषायणात् from Kāshāyana. काषायणः Kashāyana सायकायनात् from Sāyakāyana. सायकायनः Sāyakāyana कौशिकायनेः Kaushikayani. कौशिकायनिः Kaushikāyani (from Ghrita Kaushika).

Gautama received it from Āgniveshya. Āngniveshya from Gārgya. Gārgya from another Gārgya. This Gārgya from another Gautama. This Gautama from Saitava. Saitava from Pārāsharyāyana. Pārāsharyāyana from Gārgyāyana. Gārgyāyana from Uddālakāyana. Uddālakāyana from Jābālāyana. Jābālāyana from Mādhyandināyana. Mādhyandināyana from Saukarāyana. Saukarāyana from Kāshāyana. Kāshāyana from Sāyakāyana. Sāyakāyana from Kaushikāyani[1]. Kaushikāyani (from Ghritakaushika).

[NOTES—1. From here the line of teaches agrees again with that of the Madhu Kanda.]

घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्का-

च्चाऽऽसुरायणात्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भार-
द्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमा-
द्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्या-
त्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो
विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपा-
द्बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य
आङ्गिरस आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूप-
स्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङाथर्वणोऽथर्वणो
दैवादथर्वा दैवो मृत्योः प्राध्वꣳसनान्मृत्युः प्राध्वꣳसनः प्रध्वꣳ-
सनात्प्रध्वꣳसन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सना-
रोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी
ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥ इति षष्ठं ब्राह्मणम् ॥६॥
इति श्रीबृहदारण्यकोपनिषदि चतुर्थोऽध्यायः ॥ ४ ॥

घृतकौशिकः (Kaushikayani) from Ghritakaushika. घृतकौशिकः Ghritakaushika पाराशर्यायणात् from (Pārāsharyāyana. पाराशर्यायणः Pārāsharyāyana पाराशर्यात् from Pārāsharya. पाराशर्यः Pārāsharya जातूकर्ण्यात् from Jātukarnya. जातूकर्ण्यः Jātukarnya आसुरायणात् च from Asurāyana, च and यास्कात् from Yaska. आसुरायणः Asurāyana त्रैवणेः from Traivani. त्रैवणिः Traivani औपजन्धनेः from Aupajandhani. औपजन्धनिः Aupajandhani आसुरेः from Asuri. आसुरिः Asuri भारद्वाजात् from Bharadwāja. भारद्वाजः Bhāradwāja आत्रेयात् from

Atreya. आत्रेयः Ātreya माण्टेः from Mānti. माण्टिः Mānti गौतमात् from Gautama. गौतमः Gautama गौतमात् from (another) Gautama. गौतमः Gautama वात्स्यात् from Vātsya. वात्स्यः Vātsya शाण्डिल्यात् from Shāndilya. शाण्डिल्यः Shandilya कैशोर्यात् काप्यात् from Kaishorya Kāpya. कैशोर्यः काप्यः Kaishorya Kāpya कुमारहारितात् from Kumārahārita. कुमारहारितः Kumārhārita गालवात् from Gālava. गालवः Gālava विदर्भीकौण्डिन्यात् from Vidarbhi Kaundinya. विदर्भीकौण्डिन्यः Vidarbhikaundinya वात्सनपातः बाभ्रवात् from Vātsanapāt Bābhrava. वात्सनपात् बाभ्रवः Vātsanapāt Bābhrava पथः सौभरात् from Pathin Saubhara. पन्थाःसौभरः Pathin Saubhara अयास्यात् आङ्गिरसात् from Ayāsya Āngirasa. अयास्यः आङ्गिरसः Ayāsya Āngirasa आभूतेः त्वाष्ट्रात् from Ābhuti Twāshtra. आभूतिः त्वाष्ट्रः Abhuti Twāshtra विश्वरूपात् त्वाष्ट्रात् from Vishwarupa Twāshtra. विश्वरूपः त्वाष्ट्रः Vishwarupa Twashtra अश्विभ्याम् from the two Ashwins. अश्विनौ The two Ashwins दधीचः आथर्वणात् from Dadhyach Ātharvana. दध्यच् आथर्वणः Dadhyach Ātharvana आथर्वणः दैवात् from Atharvan Daiva. अथर्वा दैवः Atharva Daiva मृत्योः प्राध्वंसनात् from Mrityu Prādhamsana. मृत्युः प्राध्वंसनः Mrityu Prādhamsana प्रध्वंसनः एकर्षेः from Pradhamsana Ekarshi. एकर्षिः Ekarshi विप्रचित्तेः from Viprachitti. विप्रचित्तिः Viprachitti व्यष्टेः from Vyashti. व्यष्टिः Vyashti सनारोः from Sanāru. सनारुः Sanāru सनातनात् from Sanātana. सनातनः Sanātana सनगात् from Sanaga. सनगः Sanaga परमेष्ठिनः from Parameshthin (Viraj). परमेष्ठी Parameshthi (Viraj) ब्रह्मणः from Brahman (Hiranyagarbha). ब्रह्म Brahman (is) स्वयम्भूः Self-existent, नमः adoration, salutation ब्रह्मणे to Brahman.

(Kaushikāyani) from Ghritakaushika. Ghritakaushika from Pārāsharyāyana. Pārāsharyāyana from Pārāsharya. Pārāsharya from Jātukarnya. Jātukarnya from Asurāyana and Yāska. Asurāyana from Traivani. Traivani from Aupajandhani. Aupajandhani from Āsuri. Āsuri from Bhāradwāja. Bhāradwāja from Ātreya. Ātreya from Mānti. Mānti from Gautama. Gautama from another Gautama. This Gautama from Vātsya. Vātsya from Shāndilya. Shāndilya from Kaishorya Kāpya. Kaishorya Kāpya from Kumāraharita. Kumāraharita from Gālava. Gālava from Vidarbhikaundinya. He from Vatsanapat Bābhrava. He from Pathin Sawvara. He from Ayasya Angirasa. He from Ābhuti Twashtra. He from Vishwarupa Twashtra. He from the two Ashwins. The Ashwins from Dadhyach Ātharvana. He from Ātharvana Daiva. He from Mrityu Prādhvamsana. He from Prādhvamsana. Prādhvamsana from Ekarshi. Ekarshi from Viprachitti. He from Vyashti. Vyashti from Sanāru. Sānaru from Sanātana. Sanātana from Sanaga. Sanaga from Parameshthin (Viraj). Parameshthin from Brahman (Hiranyagarbha). Brahman is Self-existent. Adoration to Brahman.

CHAPTER FIVE : SECTION ONE

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ खं ब्रह्म । खं पुराणं वायुरं खमिति ह स्माऽऽह कौरव्यायणीपुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदैनेन यद्वेदितव्यम् । इति प्रथमं ब्राह्मणम् ॥ १ ॥

ॐ Om. अदः That, something remote (Supreme Brahman) पूर्णम् (is) full, infinite. इदम् This, something direct (phenomenal Universe) पूर्णम् (is) complete, unlimited. पूर्णम् The full, the boundless, उदच्यते—emanates, proceeds पूर्णात् from the full. आदाय Taking, पूर्णम् the full, the infinite, पूर्णस्य of the full, of the infinite, पूर्णम् the full, the infinite एव only अवशिष्यते is left, remains. ॐ Om (is) खं the sky, ब्रह्म Brahman. खं The sky (is), पुराणम् ancient, eternal, Absolute. कौरव्यायणीपुत्रः The son of Kauravyāyani आह स्म says, holds, ह indeed, इति this, खम् the (material) sky, वायुरम् containing air. अयम् It (Om). वेदः the Veda ब्राह्मणाः the knowers of Brahman, विदुः know, realise. अनेन Through it (Om) वेद (one) knows, realises, यत् that वेदितव्यम् (which) is to be known.*

The Supreme Brahman is infinite. The phenomenal Universe also is infinite. The infinite Universe of name and form emanates from the Absolute Brahman.[1] Taking the infinite Universe

* These two paragraphs are called Mantras.

of apparent otherness from the infinite Absolute, the unconditioned infinite Brahman alone is left.[2] Om is the sky-Brahman,[3] the sky that is absolute. The son of Kauravyāyani holds that the sky contained air, but that sky must be material, not absolute. The knowers of Brahman know that the entire Vedas are but Om;[4] because by meditation[5] on Om one realises Brahman.

[NOTES—1. Similarly Katha Upanishad (4. 10) says: 'Whatever is there is here, and whatever is here is there.'

2. Although the infinite phenomenon proceeds from Brahman; It does not give up its nature, nor becomes less, nor grows more. It remains the same Absolute Reality without interior or exterior, prior or posterior, homogeneous like a lump of salt, and continuous like the sky.

3. Brahman is the entity specified and sky is the description like blue lotus.

4. The Vedas issue out of Om. For the Chhandyogya Upanishad (2. 23. 4) says: Om is differentiated into the divisions of Rik, Yajur, Sāman, etc. As by a stick all leaves are pierced, so all speech is pierced by Om.

5. Om is the best and highest means of Self-knowledge. As the Mahanarayan Upanishad (24. 1) says: "One should meditate on the Self repeating Om." Similarly Prasna Upanishad (5. 5) say: "One should meditate on the Supreme Being only through the syllable Om."]

CHAPTER FIVE: SECTION TWO

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच द इति व्यज्ञासिष्टा३ इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ १ ॥

त्रयाः Three (kinds) प्राजापत्याः the sons of Prajāpati ऊषुः lived ब्रह्मचर्यम् student life, life of continence प्रजापतौ पितरि with the father Prajapati; देवाः the Gods, मनुष्याः the men, असुराः the demons. देवाः The Gods उषित्वा living ब्रह्मचर्यम् the period of continence ऊचुः said इति thus: भवान् you, Venerable Sir ब्रवीतु be pleased to instruct नः us; उवाच (He) said तेभ्यः ह to them एतत् this अक्षरम् syllable 'द' इति 'Da' इति (He asked) this: व्यज्ञासिष्टाः 'Have you understood'? ऊचुः (They) said इति this; व्यज्ञासिष्म (we) have understood. आत्थ (You) tell नः us, दाम्यत इति control (yourselves) उवाच ह (the other) said. ॐ इति Yes; व्यज्ञासिष्टाः इति (you) have understood.

Three kinds of Prajapati's sons, the gods, men and demons in particular, lived as students with their father, Prajapati. Of them, the gods after finishing their period sought the instruction of their father who told them only the syllable 'Da.' Saying it the father asked them whether they had understood the meaning of the syllable. The gods replied in the affirmative and said that

you instruct us to control our nature which is unruly. The other said that they had understood rightly.

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा३ इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ २ ॥

अथ Then मनुष्याः the men ऊचुः said एनम् to him इति thus : भवान् you, revered, Sir, ब्रवीतु please tell नः us. उवाच (He) told तेभ्यः them एतत् this अक्षरम् syllable एव only. 'द' इति 'Da'. इति (He asked) thus व्यज्ञासिष्टाः have (you) understood ? ऊचुः ह (They) said इति thus व्यज्ञासिष्म (we) have understood. आत्थ इति (You) tell नः us : दत्त इति give, distribute उवाच ह (he) said. ॐ इति Yes, व्यज्ञासिष्टाः इति (you) have understood.

Then the men sought the instruction of their venerable father who told them only the syllable 'Da.' Saying it he asked them whether they had understood the meaning of the syllable. They replied in the affirmative and said that you instruct us to distribute wealth to the best of our might and thus control our avaricious nature. The other said that they had understood rightly.

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा३ इति व्यज्ञासिष्मेति होचुर्दयध्व-

मिति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति तदेतत्त्रयꣳ शिक्षेद्दमं दानं दयामिति ॥ ३ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ ह Then असुराः the demons ऊचुः said इति thus एनम् to him: भवान् you, Vernerable Sir ब्रवीतु please tell नः us. उवाच ह (He) said तेभ्यः to them एतत् this अक्षरम् syllable 'द' इति 'Da'. व्यज्ञासिष्टाः इति Have (you) understood? ऊचुः (They) said: व्यज्ञासिष्टाः इति (we) have understood; आत्थ (you) tell नः इति us दयध्वम् इति be kind, have compassion उवाच ह (they) said: ॐ इति yes, व्यज्ञासिष्टाः इति (you) have understood. तत् That एतत् this एव only; एषा this दैवी divine, heavenly वाक् voice स्तनयित्नुः the cloud अनुवदति imitates, repeates 'द' 'द' 'द' इति 'Da', 'Da', 'Da'—दाम्यत Control (yourself), दत्त give; दयध्वम् have compassion. तत् Therefore शिक्षेत् (one) should learn एतत् this त्रयम् three: दमम् self-control, दानम् charity, दयाम् इति (and) compassion, kindness.

Similarly the demons sought the instruction of their revered father who told them the very syllable 'Da.'[1] Saying it he asked them whether they had understood the meaning of the syllable. They replied in the affirmative and said that you teach us to be kind. The other said that you had understood rightly. That very instruction of Prajapati is repeated even today by the heavenly

voice of the cloud 'Da,' 'Da,' 'Da': which means control yourselves, distribute wealth and be kind. Therefore one should learn these three instructions[2] of Prajapati—Self-control, charity and kindness.

[NOTES—1. When one is aware of his defects, one can be weaned from them by the briefest advice as the gods, etc., were.

2. In the opinion of Sankar there are no gods and demons other than men. The same species of men, according to their degrees of self-control, charity and compassion, and according to their tendencies of balance (Sattwa), activity (Rajas) and inertia (Tama), are called gods, men and demons. That is why the same instruction was understood in three different ways according to their dominant tendencies. Those men who lack self-control but are otherwise endowed with many good qualities are the gods. Those who have got excessive greed are men. While those who are cruel and injure others are the demons. Hence all the three disciplines are meant for men who should practise them.]

CHAPTER FIVE: SECTION THREE

एष प्रजापतिर्यद्धृदयमेतद्ब्रह्मैतत्सर्वं तदेतत्त्र्यक्षरꣳ हृदयमिति हृ इत्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद द इत्येकमक्षरं ददत्यस्मै स्वाश्चान्ये च य एवं वेद यमित्येकमक्षरमेति स्वर्गं लोकं य एवं वेद ॥ १ ॥ इति तृतीयं ब्राह्मणम् ॥ ३ ॥

एष: This (is) प्रजापतिः Prajāpati, यत् which (is) हृदयम् heart, intellect having (its) seat in the heart. एतत् It (is) ब्रह्म Brahman एतत् it (is) सर्वम् all, every thing. तत् That, एतत् this हृदयम् इति Hridaya, intellect (has) त्र्यक्षरम् three syllables. हृ इति 'Hri,' to bring (is) एकम् one अक्षरम् syllables. अस्मै To him (the sage) यः who वेद knows एवम् as above स्वाः च (his) own च and अन्ये others अभिहरन्ति bring (presents). 'द' इति 'Da', to give (is) एकम् one, another अक्षरम् syllable. अस्मै To him (sage) यः who वेद knows एवम् thus स्वाः च (his) own अन्ये च and others ददति give (powers). यम् इति 'Ya' (is) एकम् one, another अक्षरम् syllable : यः (The sage) who वेद knows एवम् thus एति goes to, attains स्वर्गम् heaven, लोकम् world.

This is Prajāpati (creator) which is the intellect having its seat in the heart. The intellect is Brahman and is identified with all. The name 'Hridaya' (intellect) consists of three syllables. 'Hri' is one syllable. The meaning of the root 'Hri' is to bring. The sage who knows thus receives presents from his relatives and others. 'Da' is the second syllable of Hridaya. The root meaning of 'Da' is 'to give.' To the sage who knows this his relatives and others give their powers. 'Ya' is the last syllable of Hridaya. The form 'Ya' is derived from the root 'In' meaning 'to go.' The sage who knows thus attains the heaven world.

[This is an eulogy of the intellect which has been described as everything in the third chapter. If the results of meditation on the syllables of the name are so conspicuous, one can easily imagine the result of meditation on the reality of intellect itself.]

CHAPTER FIVE : SECTION FOUR

तद्वै तदेतदेव तदास सत्यमेव स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति जयतीमाँल्लोकाञ्जित इन्न्वसावसद्य एवमेतन्महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति सत्यꣳ ह्येव ब्रह्म ॥ १ ॥ इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

वै Verily तत्* that तत् that तत् that (intellect-Brahman) आस was एव but एतत् this सत्यम् satya, एव only. सः He, any one यः who वेद knows एतम् ह this महत् great, pervasive, यक्षम् adorable प्रथमजम् first-born (Brahman), इति as सत्यम् ब्रह्म satya-Brahman जयति conquers, attains, इमान् these लोकान् worlds. असौ This (enemy) इत् नु as if, even, जितः (is) conquered, Vanquised असत् (and) non-entity, non-existent यः (He) who वेद knows, realises एवम् thus एतत् this, महत् great, pervasive यक्षम् adorable; प्रथमजम् first-born (being) सत्यम् ब्रह्म इति as Satya-Brahman हि for, because सत्यम् satya एव Verily ब्रह्म (is) Brahman.

* First 'Tat' (That) recalls the intellect-Brahman stated in the last section. Second 'Tat' means that he is being described in another way. Third 'Tat' is connected with 'Atat' (this) which refers to something in the mind to be presently stated.

The intellect-Brahman was verily the Satya Brahman only. Anyone who realises this pervasive, adorable, first-born Brahman identified with Satya (gross and subtle elements) attains these worlds, and his enemy becomes vanquished and non-entity. He who realises this pervasive, adorable, first-born being as the Satya-Brahman indeed gets this result; because Satya[1] is verily Brahman.

[NOTES—1. See foot-note of 1. 6. 3 on satya.]

CHAPTER FIVE : SECTION FIVE

आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्यं ब्रह्म ब्रह्म प्रजापतिं प्रजापतिर्देवा ँ्स्ते देवाः सत्यमेवोपासते तदेतत्त्र्य-क्षर ँ् सत्यमिति स इत्येकमक्षरं तीत्येकमक्षरं यमित्येकमक्षरं प्रथमो-त्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतदनृतमुभयतः सत्येन परिगृहीत ँ् सत्यभूयमेव भवति नैवं विद्वा ँ् समनृत ँ् हिनस्ति ॥ १ ॥

इदम् This (Universe) आसुः was एव but, indeed आपः water; अग्रे before (manifestation), in the beginning ताः that आपः water असृजन्त created सत्यम् satya. सत्यम् Satya ब्रह्म (is) Brahman, Hiranyagarbha, Sutratman. ब्रह्म Brahman (created) प्रजापतिम् Prajāpati (Viraj). प्रजापतिः Prajāpati (created) देवान् the gods. ते Those देवाः gods उपासते adore, meditate upon सत्यम् satya, एव alone, तत् that एतत् this सत्यम् satya (consists

of) त्र्यक्षरम् इति three syllables. सः इति 'Sa' (is) एकम् one अक्षरम् syllable. ति इति 'Ti' (is) एकम् one अक्षरम् syllable. यम् इति 'Ya' (is) एकम् one, अक्षरम् syllable, प्रथम-उत्तमे the first and last अक्षरे syllables सत्यम् (are) truth, immortality. मध्यतः In the middle, the middle syllable (is) अनृतम् untruth, death. तत् That एतत् this अनृतम् untruth, death परिगृहीतम् (is) enclosed, encompassed उभयतः on both sides सत्येन by truth, by immortality. भवति Is, becomes सत्यभूयम् prevalence, preponderance of truth एव indeed अनृतम् untruth न not हिनस्ति harms, hurts एवम् such विद्वान् knower.

This entire Universe of name and form was indeed water[1] before manifestation and there was no other manifested object. That water created Satya. Satya-Brahman is Hiranyagarbha (Sutratman). Satya Brahman created Viraj, of which the sun, etc. are the organs. Viraj created the gods. The gods thus created adore Satya-Brahman who even supersedes Viraj, their creator. This name, Satya, consists of three syllables: 'sa' is the first syllable, 'ti' is the second syllable, and 'ya' is the third syllable. The first and last syllables 'sa' and 'ya' are truth, being free from the form of death. In the middle syllable, 'ti' is untruth, a form of death; for the words 'Mrityu' (death) and 'Anrita' (untruth) have both a letter 't' common in them. This untruth being encompassed on both sides by truth is insignificant. Therefore there is

prevalence of truth and the insignificance of untruth. One who realises the preponderance of truth and negligibility of untruth is never hurt by untruth.

[NOTES—1. Water here means the liquid oblations connected with the Agnihotra and other sacrifices. The oblations being liquid are called water. After the sacrifices are over these oblations maintain their connections with the sacrifices in some invisible subtle form as well as their union with other elements. They are the seed of the Universe.]

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन्स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्यायन्ति ॥ २ ॥

तत् That यत् which (is) तत् that सत्यम् Satya-Brahman. असौ This सः that आदित्यः sun, एषः this पुरुषः being च and यः who (is) एतस्मिन् in that मण्डले orb अयम् this पुरुषः being, यः who (is), दक्षिणे in the right अक्षन् eye. तौ These एतौ two (beings) प्रतिष्ठितौ rest, depend अन्योन्यस्मिन् on each other. एषः This, the former प्रतिष्ठितः remains, abides, अस्मिन् on the latter, रश्मिभिः by the rays, (light). अयम् This, the latter (rests), अमुष्मिन् on the former प्राणैः by life-forces (here) by the eye and other organs. यदा When सः that (the individual self) भवति is उत्क्रमिष्यन् about to leave (the body) पश्यति (he) sees एतत् that मण्डलम् (solar) orb एव indeed शुद्धम् clear, shorn of

beams एते these रश्मयः rays न not प्रत्यायन्ति reach, come एनम् to him.

That which is Satya-Brahman the first-born is the deity identified with the sun. He is the being who dwells in the solar orb and also dwells in the right eye in different forms. Both the solar and ocular beings rest on each other. The solar being rests on the ocular being by helping the latter with its light. The ocular being who is the experiencer inhabiting this body rests on the solar being and helps it by means of the eyes and other organs. When the individual Self is about to depart from the body he sees the solar orb shorn of its beams like the moon. Then the solar being who is the presiding deity of the eyes withdraws its rays which no longer reach the dying man.[1]

[Notes—1. This incidental mention of the omen of death is made to forewarn a man to be careful and take necessary steps in time.]

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिर एकꣳ शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहरिति हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

एषः This पुरुषः being यः who (is) एतस्मिन् in that मण्डले (solar) orb, तस्य his शिरः head (is) भूः इति the (syllable)

'Bhur.' एकम् One शिरः head, एतत् this एकम् one अक्षरम् syllable भुवः इति the (syllable) 'Bhuvar' बाहू (is) the arms द्वौ Two बाहू arms एते these द्वे two अक्षरे syllables, स्वः इति the (word) 'Swar' (is) प्रतिष्ठा support, the legs; द्वे two प्रतिष्ठे legs, द्वे two एते these अक्षरे syllables, तस्य his उपनिषद् secret name अहः इति (is) 'Ahar.' यः Who वेद knows एवम् thus हन्ति kills, destroys च and जहाति shuns पाप्मानम् sin, evil.

Satya-Brahman who is in the solar orb, has as its limbs the three Vyahritis—'Bhur', 'Bhuvar' and 'Swar'. The Vyahriti 'Bhur' is his head; for every body has only one head, and there is this one syllable. The Vyahriti 'Bhuvar' is his arms; for everybody has only two arms and there are these two syllables. The Vyahriti 'Swar' is his legs; for every body has two legs and there are these two syllables. The secret name of solar being who has Vyahritis as limbs is 'Ahar.' 'Ahar' is derived from the root 'har' or 'hā' meaning to kill or shun. He who knows this secret name kills and shuns sins.

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिर एकं शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहमिति हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अयम् This पुरुषः being यः who (is) दक्षिणे in the right अक्षन् eye तस्य his शिरः head (is) भूः इति the (syllable) 'Bhur.'

(There is) एकम् one शिरः head. (There is) एतत् this एकम् one अक्षरम् syllable. भुवः इति The (word) 'Bhuvar' (is) बाहू the two arms. (There are) द्वौ two बाहू arms. (There are) द्वे two एते these अक्षरे syllables. स्वः इति The (word) 'Swar' (is) प्रतिष्ठा the legs. (There are) द्वे two प्रतिष्ठे legs. (There are) द्वे two एते these अक्षरे syllables. तस्य His उपनिषद् secret name (is) अहम् इति the 'Aham.' यः (He) who एवम् thus वेद knows हन्ति destroys जहाति (and) shuns पाप्मानम् evils, sins.

Similarly the Satya-Brahman who is in the right eye, has these Vyahritis as its limbs. The Vyahriti 'Bhur' is his head; because every body has only one head and it has this one syllable. The Vyahriti 'Bhuvar' is his arms; because every body has only two arms and it has two syllables. The Vyahriti 'Swar' is his legs; because every body has two legs and it has two syllables. The secret name of the ocular being is 'Aham' (I); because he is the inner Self. He who knows the secret name of the ocular being as such kills and shuns sins.

CHAPTER FIVE: SECTION SIX

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अयम् This पुरुषः being मनोमयः full of mind, identified with the mind भाः सत्यः resplendent, lustrous तस्मिन् in that अन्तर्हृदये interior of the heart यथा as, like व्रीहिः वा a grain of rice वा or यवः a grain of barley. सः That एषः this ईशानः lord सर्वस्य of all (things) अधिपतिः the ruler, governor सर्वस्य of all प्रशास्ति rules, governs सर्वम् all इदम् this यद् इदम् whichever च and किम् whatever.

This being is full of the mind; for he is perceived by the mind and he also perceives through it. Lustre is his real nature. He is realised by the Yogins in the interior of the heart like a grain of rice or a grain of barley in size. He is the lord of all things which are only his variations. He being the independent governor of all governs the whole Universe.

CHAPTER FIVE: SECTION SEVEN

विद्युद्ब्रह्मेत्याहुर्विदानाद्विद्युद्विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति विद्युद्ध्येव ब्रह्म ॥१॥ इति सप्तमं ब्राह्मणम् ॥७॥

आहुः (They) say इति thus विद्युत् lightning (is) ब्रह्म Brahman, विद्युत् (it is called) lightning विदानात् from clearing or scattering (darkness), विद्यति releases, sets free पाप्मनः sins, evils एनम् him यः who वेद knows एवम् thus विद्युत् lightning ब्रह्म इति as Brahman; हि for विद्युत् lightning एव verily ब्रह्म (is) Brahman.

They say that lightning is Brahman. The lightning is so called because its flashes cleave the darkness due to clouds. He who knows that lightning is Brahman as possessed of the above attributes dispels all the evils that are set against him. Because lightning is verily Brahman.

CHAPTER FIVE : SECTION EIGHT

वाचं धेनुमुपासीत तस्याश्चत्वारः स्तनाः स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारस्तस्य द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥१॥ इत्यष्टमं ब्राह्मणम् ॥८॥

उपासीत (One) should meditate **वाचम्** upon speech (Vedas) **धेनुम्** as a cow. **तस्याः** Her **चत्वारः** four **स्तनाः** teats (are) **स्वाहाकारः** the sound 'Swāhā', **वषट्कारः** the sound 'Vashat', **हन्तकारः** the sound 'Hanta', **स्वधाकारः** (and) the sound 'Swadhā.' **देवाः** The gods **उपजीवन्ति** live on **तस्य** her **द्वौ** two **स्तनौ** teats **स्वाहाकारम्** the sound 'Swaha' **च** and **वषट्कारम् च** the sound 'Vashat,' **मनुष्याः** men **हन्तकारम्** on the sound 'Hanta,' **पितरः** the Manes **स्वधाकारम्** on the sound 'Swadhā.' **तस्याः** Her **ऋषभः** bull (is) **प्राणः** the vital power **वत्सः** (her) calf **मनः** the mind.

The Vedas should be meditated upon as if she was a cow. The sounds 'Swāhā', 'Vashat',

'Hanta' and 'Swadhā' are the four teats of the cow[1] (Vedas). The gods live on her two teats—the sounds 'Swāhā' and 'Vashat', through which oblations are offered to them. Men live on the sound 'Hanta' (if you want) with the use of which food is given to them. The Manes live on the sound 'Swadhā', with the utterance of which food is offered to them. The bull for that cow is the vital power (by which the Vedas are made fruitful). Her calf is the mind (that stimulates her to secretion).

[NOTES—1. As milk is secreted by the cow through her four teats for her calf, so food is supplied by the Vedas through these four sounds to gods, Manes and men. Food is comparable to milk.]

CHAPTER FIVE: SECTION NINE

अयमग्निर्वैश्वानरो योऽयमन्तःपुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥ १ ॥ इति नवमं ब्राह्मणम् ॥ ९ ॥

अयम् This अग्निः fire यः that (is) अन्तः within पुरुषे a man येन by which इदम् this अन्नम् food यत् which पच्यते is digested. इदम् This यत् which अद्यते is eaten अयम् this वैश्वानरः (is) Vaishwānara. तस्य Its एषः this घोषः sound भवति is, यम्

that श्रृणोति (one) hears अपिधाय shutting, closing कर्णौ the ears एतत् this (here) thus, यदा when सः he (a man) भवति is उत्क्रमिष्यन् about to pass away न not श्रृणोति hears एनम् this घोषम् sound.

The fire that dwelling within everybody, digests the food which is taken by men is called Vaishwānara (Viraj). The sound that is heard by shutting the ears with one's fingers is emitted by it. It is not the elemental fire that is one of the five components of the body but it is the heat in the stomach. When a man is about to pass away from this world, he does not hear this sound.*

CHAPTER FIVE: SECTION TEN

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्व आक्रमते स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य खं तेन स ऊर्ध्व आक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुंदुभेः खं तेन स ऊर्ध्व आक्रमते स लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥ इति दशमं ब्राह्मणम् ॥ १० ॥

* This mention of a portent of death is incidental. Another portent is mentioned in 5. 5. 2.

वै Verily यदा when पुरुषः a man (the sage) प्रैति passes away, departs, अस्मात् from this लोकात् world सः he आगच्छति goes to, reaches वायुम् the air, तस्मै for him सः it विजिहीते makes up a hole यथा as, like खम् opening, hole, रथचक्रस्य of a chariot-wheel. तेन Through that सः he आक्रमते attacks, goes, ऊर्ध्वम् upward सः he आगच्छति goes to, reaches, आदित्यम् the sun, तस्मै for him सः it विजिहीते makes an aperture तत्र there, यथा as, like, खम् the hole, लम्बरस्य of tabor. तेन Through that सः he आक्रमते goes ऊर्ध्वः upward. सः He आगच्छति goes चन्द्रमसम् the moon, तस्मै for him सः it विजिहीते makes an opening यथा as, like खम् the hole, दुन्दुभेः of a drum. तेन Through that सः he आक्रमते goes ऊर्ध्वः upward. सः He आगच्छति goes to लोकम् a world अशोकम् free from grief (mental troubles) अहिमम् from cold (physical sufferings). तस्मिन् There वसति (he) lives शाश्वतीः eternal समाः years.

When a sage who knows those meditations gives up the body he goes to the air, which lies crosswise in the sky. The air that is motionless and impenetrable makes for him a way like the opening of a chariot-wheel by separating the parts of its own body. He goes upward through that opening and reaches the sun, who blocks the way for the aspirant bound for the world of Brahman. The sun too lets the sage pass by making a hole in its body like that of a tabor (a musical instrument). He goes upward through that hole and reaches the

moon who also allows him to go by making an opening in its body like that of a drum. He travels upwards through that opening and goes to the world of Hiranyagarbha which is beyond the reach of mental troubles and physical sufferings. The sage lives there for many cycles of ours that constitute the life time of Hiranyagarbha.

CHAPTER FIVE : SECTION ELEVEN

एतद्वै परमं तपो यद्व्याहितस्तप्यते परमꣳ हैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमरण्यꣳ हरन्ति परमꣳ हैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति परमꣳ हैव लोकं जयति य एवं वेद ॥ १ ॥ इत्येकादशं ब्राह्मणम् ॥ ११ ॥

एतत् This वै indeed (is) परमम् great, excellent, तपः penance, austerity, यत् that तप्यते practises, suffers, व्याहितः diseased, ill (person). यः (He) who एवम् thus वेद knows एव ह indeed जयतिः conquers, wins, परमम् great, high, लोकम् world. एतत् This वै verily (is) परमम् great तपः penance यम् which प्रेतम् the dead हरन्ति carry अरण्यम् to the forest. यः (He) who वेद knows एवम् thus जयति conquers, attains, परमम् high लोकम् world एव indeed एतत् this वै indeed (is) परमम् great तपः penance यम् which प्रेतम् the dead अभ्यादधति (they) place अग्नौ on fire. यः (He) who एवम् thus वेद knows जयति ह conquers, wins परमम् great लोकम् world एव verily.

It is verily a great penance to suffer during the attack of an illness without condemning the illness or being dejected over it. The suffering entailed by the illness burns one's evils. He who gets his evils burnt by the penance of meditation conquers a high world. Similarly if the dying man thinks calmly that he is carried to the forest by the priests for funeral ceremony that is a great penance for him. He who knows thus conquers a great world. Likewise it is also a great penance that a dead man is placed on fire. He who knows thus conquers a great world.

CHAPTER FIVE: SECTION TWELVE

अन्नं ब्रह्मेत्येक आहुस्तन्न तथा पूयति वा अन्नमृते प्राणात्प्राणो ब्रह्मेत्येक आहुस्तन्न तथा शुष्यति वै प्राण ऋतेऽन्नादेते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतस्तद्ध स्माऽऽह प्रातृदः पितरं किंस्विदेवैवं विदुषे साधु कुर्यां किमेवास्मा असाधु कुर्यामिति स ह स्माऽऽह पाणिना मा प्रातृदः कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति तस्मा उ हैतदुवाच वीत्यन्नं वै व्यन्ने हीमानि सर्वाणि भूतानि विष्टानि रमिति प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि भूतानि रमन्ते य एवं वेद ॥ १ ॥ इति द्वादशं ब्राह्मणम् ॥ १२ ॥

एके Some (teachers) आहुः say, hold इति thus अन्नम् food, what is eaten (is) ब्रह्म Brahman. तत् It (is) न not तथा so. वै For अन्नम् food पूयति rots, is decomposed ऋते without प्राणात् the vital power. एके Some आहुः say इति this प्राणः the vital power (is) ब्रह्म Brahman. तत् It (is) न not तथा so. वै For प्राणः the vital power शुष्यति dries up ऋते without अन्नात् the food. तु But एते ह these two देवते deities एव indeed भूत्वा being एकधाभूयम् identified, united गच्छतः attain, get परमताम् the highest (Brahmanhood). तत् ह So प्रातृदः Prātrida आह स्म said पितरम् to father, किम् स्वित् what एव indeed साधु good, worship कुर्याम् (I) can do, can offer एवम् to such विदुषे knower किम् what असाधु offence, evil एव indeed कुर्याम् (I) can do अस्मै इति to him? सः ह He आह स्म said पाणिना with hand, मा no प्रातृद oh Prātrida तु for कः who गच्छति goes to, attains परमताम् the highest, perfection भूत्वा being एकधाभूयम् united, identified अनयोः इति with either. तस्मात् उ then एतत् to him उवाच ह (he) said, वि इति (it is) 'Vi.' अन्नम् Food (is) वै verily वि 'Vi'; हि for सर्वाणि all इमानि these भूतानि beings विष्टानि rest अन्ने on food, on body रम् इति (it is) 'ram', हि for सर्वाणि all इमानि these भूतानि beings रमन्ते delight प्राणे in the vital power वै ह indeed सर्वाणि all भूतानि beings विशन्ति enter, rest सर्वाणि all भूतानि beings रमन्ते delight यः who एवम् thus वेद knows.

Some teachers hold that what is eaten is Brahman. Food is not to be understood as Brahman since it is decomposed without the vital power. Other teachers say that the vital power is

Brahman. That also should not be taken as true, because the vital power becomes dry without food. Vital power being the eater it cannot live without eatables. But these two deities, food and the vital power, being identified attain their Brahmanhood. So one named Pratrida asked his father, " What worship indeed can I offer to one who knows that food and the vital power together constitute Brahman or what offence indeed can I do to him? Because such a sage is neither elated by honour nor slighted by offence?" The father beckoned him with his hands to stop and said, ' Pratrida, do not say so; because one does not attain perfection by identity with food and the vital force.' Then he told his son that it is " Vi ". Food is " Vi ", because all these beings rest on body which is a modification of the food that is eaten. It is "ram." The vital power is " ram ", because all these beings take delight in the vital power which is the abode of strength. All beings rest in one who possesses the knowledge of the virtue of food. All creatures take delight in one who knows this virtue of the vital power.

CHAPTER FIVE: SECTION THIRTEEN

उक्थं प्राणो वा उक्थं प्राणो हीदंꣳ सर्वमुत्थापयत्युद्धास्मा-
दुक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यꣳ सलोकतां जयति य एवं
वेद ॥ १ ॥

उक्थम् (A meditation on the vital power as) the Uktha. प्राणः The vital power वै verily उक्थम् (is) the Uktha (a hymn of praise) हि for प्राणः the vital power, उत्थापयति raises, upholds सर्वम् all इदम् this (universe). अस्मात् From him यः who एवम् thus वेद knows उत् + तिष्ठति ह raises up, is born; वीरः hero, heroic son. उक्थवित् A knower of the Uktha (vital power) जयति conquers, attains, सायुज्यम् the same nature of, सलोकताम् (and) abode in the same world, उक्थस्य of the Uktha (vital power).

The vital power should be meditated upon as the hymn of praise called Uktha (which is the main part of the Mahāvrata sacrifice[1]). The vital power is verily the Uktha, because it upholds this Universe. To him who knows this is born a heroic son who is a knower of the vital power. He attains the same nature of and abode in the same world with the vital power.

[NOTES—1. See Kaushitaki Upanishad (3. 3) and Aitareya Aranyaka (2. 1. 2).]

यजुः प्राणो वै यजुः प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ २ ॥

यजुः (A meditation on the vital power as) the Yajus, प्राणः the vital power वै verily यजुः (is) the Yajus हि for सर्वाणि all इमानि these, भूतानि beings युज्यन्ते are joined, are united प्राणे in the vital power, सर्वाणि all भूतानि beings, युज्यन्ते are joined, are united, श्रैष्ठ्याय for eminence, for superiority अस्मै ह of him यः who, एवम् thus, वेद knows, जयति conquers, attains सायुज्यम् same state, सलोकताम् (and) abode in the same world यजुषः of the Yajus (vital power).

The vital power should be meditated upon as the Yajus. The vital power is called Yajus, because it unites[1] (or joins) all these beings. All beings try to make him their chief who knows thus. He attains the same state of and abode in the same world with the vital power.

[NOTES—1. In this and next paragraphs the figurative meanings of 'Yajus' and 'Saman' are given.—Anandagiri.]

साम प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि सम्यञ्चि हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ ३ ॥

साम (A meditation on the vital force as) the Sāman. वै Indeed, प्राणः the vital power (is) साम Sāman, हि because, सर्वाणि all इमानि these भूतानि beings सम्यञ्चि harmonise, are united, प्राणे in the vital power. अस्मै ह For him, यः who वेद knows एवम् thus सर्वाणि all भूतानि beings सम्यञ्चि harmonise, are united, कल्पन्ते (and) are able, serve श्रैष्ठ्याय for superiority, for eminence. जयति (He) conquers, attains, सायुज्यम् union सलोकताम् abode in the world साम्नः of the Sāman.

The vital power should be meditated upon as the Saman. It is verily the Saman, because all these beings harmonise in the vital power. All beings harmonise and serve for the superiority of him who knows that the vital power causes people to harmonise. Such a knower attains union with the Saman and abode in the same world.

क्षत्रं प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते हैनं प्राणः क्षणितोः प्र क्षत्रमत्रमाप्नोति क्षत्रस्य सायुज्यं सलोकतां जयति य एवं वेद ॥ ४ ॥ इति त्रयोदशं ब्राह्मणम् ॥ १३ ॥

क्षत्रम् (A meditation on the vital power as) the Kshatra. प्राणः The vital power वै indeed (is) क्षत्रम् the Kshatra, हि for प्राणः the vital power वै (is) indeed क्षत्रम् the Kshatra. प्राणः The vital power त्रायते ह protects एनम् it (its body) क्षणितोः from wounds, injuries, यः (he) who एवम् thus वेद

knows प + आप्नोति attains, obtains क्षत्त्रम् * identity with the Kshatra. जयति (He) conquers, attains सायुज्यम् union with सलोकताम् abode in the world क्षत्त्रस्य of the Kshatra (vital power).

The vital power should be meditated upon as the Kshatra. The vital power is verily the Kshatra, as is well-known. Because the vital power protects the body from injuries inflicted with weapons, etc., by filling them up with new flesh. He who knows this healing power of the vital force obtains union and abode in the same world with it.

CHAPTER FIVE : SECTION FOURTEEN

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ १ ॥

भूमिः Bhumi, the earth, अन्तरिक्षम् Antariksha, the sky, द्यौः Dyaus, heaven, इति (are) thus अष्टौ eight अक्षराणि syllables. एकम् The first, पदम् foot गायत्र्यै of the Gayatri (metre), अष्ट-अक्षरम् ह वा (are) eight syllables. एतत् This (three worlds) उ only ह एव (is) certainly, एतत् this (first foot),

* This reading is according to the Madhyandina Sākhā. Dvivedanga in his commentary explains the word as meaning 'the nature of Kshatra.'

अस्याः of her, (of Gayatri). सः He, यः who वेद knows एतत् this पदम् foot एव only अस्याः of her (Gayatri), एवम् as such, जयति conquers, wins, यावत् whatever तावत् ह all that एषु in these त्रिषु three लोकेषु worlds.

There are eight syllables in 'Bhumi' (the earth), 'Antariksha' (sky) and 'Dyaus' (heaven) as well as the first foot of Gayatri[1] which reads 'Tat Savitur Varenyam.'[2] Hence the earth, sky and heaven constitute the first foot of the Gayatri. He who knows the first foot of Gayatri consisting of the above three worlds conquers as much as there is to be conquered in earth, sky and heaven.

[NOTES—1. Gayatri which is the chief of metres has three feet each of eight syllables. In this metre called Gayatri exists the verse Gayatri or Savitri—the most sacred verse of the Vedas. It appears in the Rig-Veda (III. LXII, 10) and reads as follows: 'Tat Savitur Varenyam, Bhargo Devasya Dhimahi, Dhiyo Yo nah Prachodayat,' i.e., we meditate on the adorable Light of the effulgent Deity. May he illumine our intellect. Vasistha Smriti (4. 3) glorifies Gayatri thus: 'The Brāhmans were created through Gāyatri,' because Brahmanhood is possible by second birth through Gāyatri alone.

2. The syllable 'Ya' in this word is to be separated to supply the eighth syllable.]

ऋचो यजूꣳषि सामानीत्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ २ ॥

ऋचः The Richah, यजूंषि Yajumshi सामानि (and) Sāmāni इति thus अष्टौ eight अक्षराणि syllables. एकम् one पदम् foot (has) अष्टौ eight अक्षरम् ह वै syllables. एतत् This (three Vedas) उ only ह एव certainly एतत् this (second foot), अस्याः of her (the Gayatri). सः He यः who एवम् as such वेद knows एतत् this पदम् foot एव only अस्याः of her (Gayatri) जयति conquers, obtains यावती as much विद्या knowledge तावत् ह as, इयम् this (three Vedas).

There are eight syllables in 'Richah', 'Yajumsi' and 'Sāmāni' as well as in the second foot of Gayatri which reads, 'Bhargo Devasya Dhimahi'. Hence Rig Veda, Yajur Veda and Sama Veda constitute the second foot of the Gayatri. He who knows the second foot of the Gayatri consisting of the three Vedas obtains as much knowledge as can be obtained from the three Vedas.

प्राणोऽपानो व्यान इत्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेदाथास्य एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति यद्वै चतुर्थं तत्तुरीयं दर्शतं पदमिति ददृश इव ह्येष परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपत्येवꣳ हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ३ ॥

प्राणः Prāna, अपानः Apāna, व्यानः Vyāna, इति (make) thus, अष्टौ eight अक्षराणि syllables. एकम् वा One (third) पदम्

ह foot गायत्र्यै of Gayatri, अष्टाक्षरम् (has) eight syllables. एतत् उ ह वा this, above (three forms of the vital power) एतत् (is) that (foot) अस्याः of her (Gayatri). सः He, यः who, वेद knows एवम् thus एतत् this (foot) अस्याः of her (Gayatri) जयति conquers, wins यावत् as many, इदम् this प्राणि living beings, creatures, तावत् ह as (there are). अथ Now अस्याः her एतत् this एव indeed, तुरीयम् Turiya, fourth, दर्शतम् apparently seen, परोरजाः beyond Rajas (activity, sky) पदम् foot. एषः That यः which, तपति shines; तत् that, यत् which, वै verily (is) चतुर्थम् fourth, तुरीयम् (is) Turiya, दर्शतम् apparently seen, पदम् इति foot, हि because, एषः he, ददृशे (is) visible, इव as it were; परोरजाः इति above the sky हि because, एषः एव he तपति shines सर्वम् on the entire, रजः Universe (created out of Rajas) उपरि above उपरि above, यः (he) who वेद knows, realises, एवम् thus, अस्याः her, एतत् this पदम् foot, एव indeed तपति shines, एवम् ह in the same way, श्रिया with superiority, with splendour, यशसा with fame, एव indeed.

There are eight syllables[1] in 'Prāna', 'Apāna' and 'Vyāna' as well as in the third foot of Gayatri—'Dhiyo yo nah Prachodayat.' So Prana, Apana and Vyana which are the three forms of the vital power constitute the third foot of Gayatri. He who knows the third foot of the Gayatri consisting of Prana, Apana and Vyana conquers all creatures that exist in the Universe. Now her Turiya foot, which is apparently seen high above the sky is indeed the sun that shines. 'Turiya' means what

is commonly understood as the fourth. The fourth foot of Gayatri i.e., the sun, is apparently seen, because the solar being is sun, as it were. That he is high above the sky means that he shines on the entire Universe created out of Rajas. He who realises the fourth foot of Gayatri as the solar being shines like the sun with splendour, and fame.

[NOTES—1. Two in Prana, three in Apana and three in Vyana make eight in all.]

सैषा गायत्र्येतस्मिꣳस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहमदर्शमिति तस्मा एव श्रद्दध्याम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलꣳ सत्यादोजीय इत्येवम्वेषा गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयाꣳस्तत्रे प्राणा वै गयास्तत्प्राणाꣳस्तत्रे तद्यद्गयाꣳस्तत्रे तस्माद्गायत्री नाम स यामेवामूꣳ सावित्रीमन्वाहैषैव सा स यस्मा अन्वाह तस्य प्राणाꣳस्त्रायते ॥ ४ ॥

सा That (the three-footed) एषा this, गायत्री Gāyatri प्रतिष्ठिता rests एतस्मिन् on this, तुरीये fourth दर्शते apparently seen, परोरजसि celestial पदे foot (Sun). तत् That (Sun) वै again प्रतिष्ठितम् rests, तत् on that सत्ये truth. चक्षुः The eye वै verily (is) सत्यम् truth, हि for चक्षुः the eye, वै indeed (is)

सत्यम् truth. तस्मात् Therefore यदि if इदानीम् even now द्वौ two विवदमानौ quarrelling, disputing, giving contradictory accounts एयाताम् come (one saying) अहम् I अदर्शम् saw (it), (another saying) अहम् I अश्रौषम् इति heard of (it) श्रद्दध्याम (we) believe, तस्मै him एव only यः who ब्रूयात् says एवम् thus. अहम् I अदर्शम् इति saw (it). तत् That वै verily तत् that सत्यम् truth प्रतिष्ठितम् rests बले on strength. प्राणः The vital power वै (is) verily बलम् strength. तत् That (truth) प्रतिष्ठितम् rests, प्राणे on the vital power. तस्मात् Therefore आहुः (they) say, बलम् strength (is) ओजीयः mightier, more powerful सत्यात् इति than truth. एवम् उ Thus एषा this गायत्री Gāyatri प्रतिष्ठिता rests अध्यात्मम् on the vital power within the body. सा That ह एषा this गायत्री Gāyatri तत्रे saved, protected गयान् the Gayas. प्राणाः The organs वै indeed (are) गयाः the Gayas. तत् It तत्रे saves, protects, प्राणान् the organs. तत् Now, यत् because तत्रे (it) saved, protected गयान् the Gayas (the organs) तस्मात् therefore नाम (it is) called गायत्री Gayatri. अमुम् That सावित्रीम् Savitri याम् which सः he (the teacher) अन्वाह teaches (to the Pupil) एषा this एव only सा (is) she त्रायते (it) saves प्राणान् the organs तस्य of him सः he अन्वाह communicates, teaches.

The three-footed Gayatri, consisting of the gross and subtle Universe, rests on the celestial foot the sun[1] which is apparently seen. That fourth foot, the sun, again rests on truth. It is well known that eye is indeed truth.[2] Therefore even now if two persons quarrel over a thing one saying,

'I saw it' and another contradicts him giving a different account as heard by him, we accept the account of the eye-witness as true and do not believe the other. Strength is the support of truth. The vital power is strength. Hence truth rests on the vital power. Therefore they say strength is mightier than truth. Thus the Gāyatri rests on the vital power that is within the body. That Gāyatri protected the Gayas[3] which are the organs. Therefore Gāyatri is the protector (saviour) of the organ. Gāyatri came to be so called because it protected the organs of the priests who recite them. The Sāvitri or hymn to the sun that the teacher teaches his pupil after investing him with the sacred thread, is this very Gāyatri which is no other than the vital power, and is the life of the whole Universe. Gāyatri protects the organs of the pupil to whom it is taught from falling into hell and other dire calamities.

[NOTES—1. Because the sun is the life of the gross and subtle Universe. As wood when its pith is burnt or otherwise destroyed becomes dead, so things deprived of their essence become lifeless.

2. As it has been said already in this Upanishad (3. 9. 20) that the sun rests on the eye.

3. Root-meaning of Gayas is that they produce sound. This is primarily true of the organ of speech. But here all the organs are called after it.—Anandagiri.]

ताः हैतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचमनुब्रूम इति न तथा कुर्याद्गायत्रीमेव सावित्रीमनुब्रूयाद्यदि ह वा अप्येवंविद्बह्विव प्रतिगृह्णाति न हैव तद्गायत्र्या एकंचन पदं प्रति ॥ ५ ॥

एके Some (the followers of some Sakha of the Vedas) अन्वाहुः communicate to, teach (their pupil) ताम् ह that एताम् this सावित्रीम् the Savitri अनुष्टुभम् (that is) in Anushtubh, (saying) वाक् speech (is) अनुष्टुब् Anushtubh. तत् That वाचम् speech अनुब्रूमः इति (we) shall impart. न Not कुर्यात् (one) should do तथा so, like that अनुब्रूयात् (one) shall communicate to teach सावित्रीम् (that) Sāvitri एव (which is) indeed गायत्रीम् Gāyatri. अपि ह Even यदि वा if एवंवित् such a knower प्रतिगृह्णाति accepts, receives बहु two much (gift) इव as it were न not हि एव much, enough प्रति for एकम् च न one पदम् foot तत् गायत्र्याः of that Gāyatri.

The followers of certain sākhās of the Vedas teach their initiated pupil the Sāvitri that is composed in the metre called Anushtubh saying, 'Speech is Anushtubh and it is also Saraswati in the body.' He shall communicate to the boy the speech (Saraswati). One should not do or know in that way, for what is taught by them is wholly wrong. Savitri which is verily Gāyatri should be taught, because Gāyatri is the vital power. If a sage with the above knowledge receives too much gift, it is nothing to him for he is identified with the

Universe. The total amount of gift he receives is not enough for even one foot of the Gāyatri.

स य इमांस्त्रीँल्लोकान्पूर्णान्प्रतिगृह्णीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयादथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद्द्वितीयं पदमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयादथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति नैव केनचनाऽऽप्यं कुत उ एतावत्प्रतिगृह्णीयात् ॥ ६ ॥

सः He (the knower of Gāyatri) यः who प्रतिगृह्णीयात् receives, accepts इमान् these त्रीन् three लोकान् worlds (earth, sky and heaven) पूर्णान् full, replete (with wealth) सः he (the knower), आप्नुयात् will receive, अस्याः her एतत् this प्रथमम् first पदम् foot. अथ Now सः he यः who प्रतिगृह्णीयात् receives, accepts तावत् as much विद्या knowledge यावती as इयम् this त्रयी the three (Vedas) आप्नुयात् will receive, will get, अस्याः her द्वितीयम् second पदम् foot. अथ Now सः he (the knower) यः who प्रतिगृह्णीयात् receives, accepts तावत् as much यावत् as इदम् this प्राणि creatures, living beings, आप्नुयात् will receive अस्या her एतत् this तृतीयम् third पदम् foot. अथ While अस्याः her एव indeed एतत् this तुरीयम् fourth दर्शतम् apparently seen परोरजाः celestial पदम् foot, यः that एषः which तपति shines न not आप्यम् to be obtained एव indeed केन चन by anybody. कुतः How उ indeed प्रतिगृह्णीयात् (one) would receive एतावत् so much (wealth).

The knower of the Gāyatri who receives the earth, sky and heaven full of wealth (such as cattle and horses) will receive as the result of his knowing only the first foot of the Gāyatri. The knower who receives all the knowledge that the three Vedas have to confer will receive as the result of his knowing only the second foot of Gāyatri. Similarly if the knower accepts as much wealth as is covered by all creatures, his acceptance will match the result of knowing only the third foot of Gāyatri. While her fourth, apparently sun, celestial foot which is the sun that shines high above the sky is not equivalent to any wealth accepted. It is indeed impossible for any body to receive so much wealth.[1]

[NOTES—1. All this about wealth is simply imagined to extol the knowledge of Gayatri. By this the Upanishad emphasises the importance of meditation on the entire form of Gayatri.]

तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि न हि पद्यसे। नमस्ते तुरीयाय दर्शताय पदाय परोरजसेऽसावदो मा प्रापदिति यं द्विष्यादसावस्मै कामो मा समृद्धीति वा न हैवास्मै स कामः समृध्यते यस्मा एवमुपतिष्ठतेऽहमदः प्रापमिति वा ॥ ७ ॥

तस्याः Her (of Gāyatri) उपस्थानम् going near and staying, salutation : गायत्रि O Gāyatri, असि (thou) art एकपदी one-footed, द्विपदी two-footed त्रिपदी three-footed, चतुष्पदी four-footed. असि (And thou) art अपत् without foot, unattainable, हि for न not पद्यसे (thou) art comprehended, art attained. नमः Salutation ते to thee तुरीयाय the fourth दर्शताय apparently seen, परोरजसे celestial पदाय foot. असौ This अदः that (enemy, evil) मा not प्रापत् इति may attain, may obtain (his object) ; यम् to whom द्विष्यात् (he) has ill-feeling, curses वा or—असौ अस्मै such and such, so and so, naming कामः (his) object of desire मा not समृद्धी इति be abundant. सः That कामः desired object अस्मै ह एव of him यस्मै against whom उपतिष्ठते (he) worships, salutes (the Gāyatri) एवम् thus न not समृध्यते abounds for, flourishes वा or अहम् I प्रापम् may attain अदः इति that (of his).

Now follows the salutation of Gāyatri : Thou hast the three worlds as thy first foot ; the three Vedas constitute thy second foot ; the three forms of Vital power are thy third foot and the sun thy fourth foot. Beyond that thou art without feet in thy own unconditioned aspect. In that Supreme aspect thou being the Self described as 'Not this, not this' art not comprehended. I salute thy fourth, apparently sun, celestial foot which is the sun that shines above. May the evil that stands in my way of knowing thee never succeed in its attempt. If a knower of the Gāyatri wishes to curse

his enemy, he should repeat this formula: 'May my enemy's (say, Devadatta's) object of desire never be abundant.' That desired object of the enemy against whom he salutes the Gāyatri never becomes abundant. He may also salute the Gāyatri saying: 'May I get the desired object of my enemy.'

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यन्नु हो तद्गायत्रीविदब्रूथा अथ कथꣳ हस्तीभूतो वहसीति मुखꣳ ह्यस्याः सम्राण्न विदांचकारेति होवाच तस्या अग्निरेव मुखं यदि ह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव तत्संदहत्येवꣳ हैवैवंविद्यद्यपि बह्विव पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥ ८ ॥ इति चतुर्दशं ब्राह्मणम् ॥ १४ ॥

एतत् ह On this (knowledge of Gāyatri) वै verily तत् that जनकः Janaka वैदेहः Emperor of Videha उवाच said बुडिलम् to Budila आश्वतराश्विम् the son of Āshwatarāshwi हो well, नु deliberately यत् as अब्रूथाः (you) said, called गायत्रीविद् (as) a knower of Gāyatri तत् then अथ now कथम् why वहसि (you) carry (me) हस्तीभूतः an elephant, a fool. उवाच ह (Budila) said—हि because सम्राट् O Emperor न not विदांचकार (I) knew अस्याः her (of Gāyatri) मुखम् इति mouth. अग्निः Fire (is) एव indeed अस्याः her मुखम् mouth. अपि ह Even यदि वा if अभ्यादधति (common people) throws, puts, अग्नौ into the fire इव like बहु many, large quantity (of fuel) तत् it (that fuel) संदहति burns, consumes सर्वम् all एव indeed एवम् ह एव

similarly यदि if अपि even एवम्वित् a knower of this कुरुते commits बहु इव a great many पापम् sins संप्सාय burning, consuming सर्वम् all एतत् this एव certainly संभवति becomes शुद्धः clean पूतः pure अजरः without decay अमृतः without death.

Now follows an eulogistic story on the knowledge of the Gāyatri. Emperor Janaka spoke to Budila, the son of Āshwatarāshvi: 'Well, you called yourself a knower of the Gāyatri; how then that you are acting to the contrary by carrying me as an elephant?' Budila said to the emperor in reply that it was due to his ignorance of the mouth of Gāyatri. The Emperor then said: Fire is the mouth of Gāyatri. Even if common people throw much fuel into the fire, that fuel is all consumed. Similarly one who knows that fire is the mouth of Gāyatri burns like fire all the sins committed by him due to acceptance of gifts, etc. That knowledge makes him clean, pure and free from decay as well as death.

CHAPTER FIVE: SECTION FIFTEEN

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूषन्नपा-वृणु सत्यधर्माय दृष्टये । पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह

रश्मीन्। समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि।
योऽसावसौ पुरुषः सोऽहमस्मि। वायुरनिलममृतमथेदं भस्मान्तꣳ
शरीरम्। ॐ क्रतो स्मर कृतꣳ स्मर क्रतो स्मर कृतꣳ स्मर।
अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम॥ १॥
इति पञ्चदशं ब्राह्मणम्॥ १५॥ इति बृहदारण्यकोपनिषदि
पञ्चमोऽध्यायः॥ ५॥

पात्रेण With vessel, disk हिरण्मयेन golden, shining मुखम् the face (real nature) सत्यस्य of satya (Brahman) अपिहितम् (is) covered, hidden. पूषन् O Pushan (nourisher of the world) त्वम् you अपावृणु take away, remove तत् it, (the vessel) दृष्टये for the vision सत्यधर्माय (of me) whose nature is satya (Brahman). पूषन् O nourisher एकर्षे (= एक + ऋषि) O solitary sun (traveller) यम O controller (of the world) सूर्य O sun, (director of all beings) प्राजापत्य O son of Prajāpati (Hiranyagarbha) व्यूह withdraw रश्मीन् (thy) rays, समूह reduce, curb तेजः (thy) radiance पश्यामि (we) see तत् that रूपम् form ते of yours यत् which ते of yours (is) कल्याणतमम् most auspicious. अहम् I अस्मि am सः that पुरुषः person (Satya Brahman) यः which (is) असौ this असौ this, अमृतम् (I am) immortal वायुः (may my) vital power (in the body) अनिलम् (go back) to the external air (cosmic force). अथ And इदम् this शरीरम् body भस्मान्तम् (be) reduced to ashes, go to the earth. क्रतो O Deity of deliberations ॐ (who art) Om स्मर remember कृतम् all, that done (by me) स्मर remember, क्रतो

O Deity of knowledge स्मर remember स्मर recollect कृतम् (my) deeds. अग्ने O Fire, नय lead, guide अस्मान् us सुपथा by the good way (Northern way) राये towards riches (the fruits of action) देव O Lord विद्वान् (you are) aware विश्वानि all वयुनानि mental conditions, works युयोधि remove, separate अस्मत् from us जुहुराणम् tricky, crafty एनः sin, evil, विधेम (we) offer, repeat भूयिष्ठाम् good many नमउक्तिम् words of salutations ते to thee.

The real nature of Satya-Brahman is covered[1] as it were, with the shining disk—the solar orb. O Sun, the nourisher of the world, take away the disk that serves as a cover, so that I, who am identical with Satya-Brahman (i.e., thee), may see the face. O, solitary[2] traveller, O controller of the world, O director of all beings, O son of Hiranyagarbha, withdraw thy rays, contract thy radiance. We wish to see thy most auspicious form. As I am identified with Satya-Brahman and immortal, when my body falls, may my vital power in the body go back to the cosmic force; and this body, too, return to the earth in the shape of ashes. O Fire, whose symbol is Om, O Deity of knowledge, remember all my deeds. O Deity of knowledge, recollect all my actions. O Fire, guide us along the northern way towards the fruits of actions. O Lord, thou art aware of our actions and mental conditions. Free us from the tricky evil. We offer repeated salutations to thee.

[NOTES—1. Because without concentration of mind it cannot be seen.

2. As Taittirya Samhita (7. 4. 18. 1) says, 'The sun roams alone.']

CHAPTER SIX : SECTION ONE

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ १ ॥

ॐ Om, a word of auspiciousness. यः (He) who वै ह emphatically, surely वेद knows ज्येष्ठम् च the oldest, the first श्रेष्ठम् च and the greatest भवति becomes ज्येष्ठः च the oldest च and श्रेष्ठः the greatest, the best स्वानाम् among (his) relatives, people. वै Verily, legitimately प्राणः the vital power ज्येष्ठः च (is) the oldest च and श्रेष्ठः the greatest, the best यः (he) who वेद knows, meditates एवम् (as) such भवति becomes ज्येष्ठः च the oldest च and श्रेष्ठः best स्वानाम् among relatives, among peers अपि च as well as येषां among whom बुभूषति (he) desires to be (such).

Om. One who knows that vital power is prior to all the organs in years and attributes, surely becomes the first and best among his own people. The vital power is legitimately the oldest[1] and greatest of all the organs. He who meditates

upon the vital power as such emphatically becomes by virtue of that meditation the first and best among his own people as well as others whom he desires to beat in seniority and superiority.

[NOTES—1. Because the vital power is the first of all organs to begin functioning. The embryo is fostered by it from the very time of its conception. Other organs start to function only after the vital power does so.]

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ २ ॥

यः (He) who वै ह verily, surely वेद knows वसिष्ठाम् Vasistha भवति becomes वसिष्ठः the Vasistha स्वानाम् among (his) people. वाक् speech वै indeed वसिष्ठा (is) the Vasistha. यः (He) who वेद knows एवम् thus भवति becomes वसिष्ठः Vasistha स्वानाम् among (his) relatives अपि च as well as येषां (among those) of whom बुभूषति (he) desires to be.

[The ensuing conversation shows how the vital power is also the greatest of all organs. For, in a family the oldest member may not be the greatest for want of good qualities; sometimes the youngest member is the best on account of superior qualities.]

He who knows the Vasistha[1] surely becomes the Vasistha among his people. The speech is indeed the Vasistha. He who Knows speech as

such verily becomes the Vasistha among his people as well as others whom he desires to overcome in wealth and eloquence.

[NOTES—1. The literal meaning of the word is 'That which enables one to live in splendour or that which covers one with splendour'.]

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे चक्षुर्वै प्रतिष्ठा चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

यः (He) who वै ह verily, surely वेद knows प्रतिष्ठाम् Pratistha प्रतितिष्ठति lives steadily समे in smooth (places and times), प्रतितिष्ठति stands firm दुर्गे in difficult (places and times). वै Verily चक्षुः the eye (is) प्रतिष्ठा the Pratistha ; हि for चक्षुषा through the eye प्रतितिष्ठति (one) lives steadily समे च in smooth दुर्गे च as well as in difficult (places and times). यः (He) who एवम् thus वेद knows प्रतितिष्ठति lives steadily समे in smooth (places and times) प्रतितिष्ठति lives steadily दुर्गे in difficult (places and times).

He who knows Pratistha[1] surely stands firm in smooth places and times as well as in inaccessible places and hard times such as those of famine. The eye is indeed the Pratistha, because by seeing them through the eye one stands firm in favourable as well as in adverse places and times. He who

knows the speech as such stands firm in good as well as bad situations and circumstances.

[NOTES—1. Literally it means that which has steadiness or that by which one becomes steady in life.]

यो ह वै संपदं वेद सꣳ हास्मै पद्यते यं कामं कामयते श्रोत्रं वै संपच्छ्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः सꣳ हास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

अस्मै To him यः who वै ह verily वेद knows संपदम् Sampad, prosperity संपद्यते comes ह surely यः whatever कामम् desire, object कामयते (he) desires. श्रोत्रम् The ear (is) वै verily संपत् Sampad, prosperity, हि for श्रोत्रे through the ears सर्वे all इमे these वेदाः Vedas अभिसंपन्नाः (are) treasured, known. अस्मै To him यः who एवम् thus वेद knows संपद्यते ह comes यम् whatever कामम् desire, object कामयते (one) desires.

To him who knows that which is possessed of prosperity comes whatever object he desires. The ear indeed is endowed with the attribute of prosperity; because when the organ of hearing remains intact, the Vedas are known and the sacrifices enjoined by them are performed for the attainment of desired objects. To him who knows the ear as such verily comes his desired object.

यो ह वा आयतनं वेदाऽऽयतनꣳ स्वानां भवत्यायतनं जनानां मनो वा आयतनमायतनꣳ स्वानां भवत्यायतनं जनानां य एवं वेद ॥ ५ ॥

यः (He) who वै ह verily वेद knows आयतनम् the abode भवति becomes आयतनम् the abode, the refuge स्वानाम् of his people, आयतनम् the abode जनानाम् of the other people. मनः The mind वै indeed आयतनम् (is) the abode, the refuge. यः (He) who वेद knows एवम् thus भवति becomes आयतनम् the abode, the refuge स्वानाम् of his people, आयतनम् the abode जनानाम् of other people.

He who knows the refuge verily becomes the refuge of his own people as well as others. The mind indeed is the refuge of the organs and their objects; because the mind directs the organs, and harbours the objects that are enjoyed by the Self. He who knows the mind as such verily becomes the refuge of his own people as well as others.

यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुभी रेतो वै प्रजातिः प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

यः (He) who वै ह verily वेद knows प्रजातिम् Prajāti, that which is endowed with the attribute of generation प्रजायते ह becomes rich प्रजया with offspring पशुभिः with animals. रेतः Semen, the organ of generation वै (is) verily. प्रजातिः Prajāti.

यः (He) who वेद knows एवम् thus प्रजायते ह becomes rich प्रजया with offspring पशुभिः with animals.

He who knows that which is endowed with the attribute of generation becomes rich with off-springs and animals. The generative organ is indeed possessed of the attribute of generation. He who knows it to be such becomes rich with off-springs and animals.

ते हेमे प्राणा अहꣳश्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः
को नो वसिष्ठ इति तद्धोवाच यस्मिन्व उत्क्रान्त इदꣳशरीरं
पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

ते ह Those इमे these प्राणाः sense-organs विवदमानाः quarrelling over, disputing over (their greatness) अहं श्रेयसे (each) for his superiority जग्मुः went to, approached ब्रह्म Brahman, Prajāpati ऊचुः said इति this तत् ह to him कः which नः of us वसिष्ठः the Vasistha, superior. तत् ह He (Prajāpati) उवाच said, replied सः he, that one वः of you वसिष्ठः इति (is) superior यस्मिन् in which वः of you उत्क्रान्ते in going out (of the body), in departing मन्यते think, regards इदम् this शरीरम् body पापीयः more sinful, more wretched.

Once these organs quarrelled over their respective superiority, approached Prajapati and asked him which of them was the superior. Prajapati replied,[1] ' He who among yourselves going out of

this body regards it much more sinful than before[2] is superior.'

[NOTES—1. Prajapati said this for creating disgust in us for the body.

2. Body being composed of impure matters is wretched even while alive.]

वाग्घोच्चक्राम सा संवत्सरं प्रोष्याऽऽगत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथाऽकला अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥ ८ ॥

वाक् The speech ह a particle उच्चक्राम went out, got out. सा She, It प्रोष्य spending, having sojourned संवत्सरं a whole year आगत्य coming back उवाच said इति this कथम् how अशकत (you) are able जीवितुम् to live ऋते without मत् me. ते They (other organs) ह ऊचुः said यथा as अकलाः the dumb, the mute अवदन्तः without speaking वाचा through the organ of speech, प्राणन्तः living, doing the vital function प्राणेन through the vital power, पश्यन्तः seeing, doing the function of vision चक्षुषा through the eyes, शृण्वन्तः hearing श्रोत्रेण through the ear, विद्वांसः knowing, considering what ought or ought not to be done मनसा through the mind, प्रजायमानाः procreating, generating रेतसा through the semen, through the organ of generation एवम् thus अजीविष्म इति (we) have lived. वाक् The speech प्रविवेश ह entered.

Thus addressed by Prajapati the speech first got out of the body to try his power. Having spent one whole year outside the body it returned and said, "How were you able to live without me?" Other organs replied that they lived just as in the world the mute men live without the power of speech doing the vital function through the vital power, doing the function of vision through the eyes, hearing through the ears, considering what ought or ought not to be done through the mind and procreating through the organ of generation. Thus answered by the organs the speech realised that it was not the chief in the body and got back into the same.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्याऽऽगत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथाऽन्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥ ९ ॥

चक्षुः ह The eye उच्चक्राम went out, got out. तत् It प्रोष्य spending out संवत्सरम् a whole year आगत्य returning उवाच said इति this कथम् how अशकत (you) were able जीवितुम् to live ऋते without मत् me. ते ह They (other organs) ऊचुः said यथा as अन्धाः the blind अपश्यन्तः without seeing चक्षुषा through the eyes, प्राणन्तः living प्राणेन through the vital power, वदन्तः speaking वाचा through the organ of speech,

अशृण्वन्तः hearing श्रोत्रेण through the ears, विद्वांसः knowing मनसा through the mind, प्रजायमानाः procreating रेतसा through the semen, through the organ of generation एवम् thus अजीविष्म इति (we) have lived. प्रविवेश ह Entered चक्षुः the eye.

Then the eye got out of the body to try its power. Having sojourned one whole year outside the body it returned and said, "How were you able to live without me?" Other organs replied that they lived just as in the world the blind men live without sight, doing the vital function through the vital power, speaking through the organ of speech, hearing through the ears, considering through the mind what should or should not be done as well as procreating through the organ of generation. Thus answered, the eye realised that it was not the chief in the body and got back into the same.

श्रोत्रꣳ होच्चक्राम तत्संवत्सरं प्रोष्याऽऽगत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा बधिरा अशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रम् ह The ear, the organ of hearing उच्चक्राम got out. तत् It प्रोष्य spending out संवत्सरम् whole year आगत्य returning उवाच said इति this कथम् how अशकत were (you) able जीवितुम्

to live ऋते without मत् me. ते ह They (other organs) ऊचुः said यथा as बधिराः the deaf अशृण्वन्तः without hearing श्रोत्रेण through the ears, प्राणन्तः living, doing the vital function प्राणेन through the vital power, वदन्तः speaking वाचा through the organ of speech, पश्यन्तः seeing, doing the function of vision चक्षुषा through the eyes, विद्वांसः knowing मनसा through the mind प्रजायमानाः procreating रेतसा through the semen, through the organ of generation एवम् thus अजीविष्म इति (we) have lived. प्रविवेश ह Entered श्रोत्रम् the ear, the organ of hearing.

Then the organ of hearing got out of the body to try its power. Having spent one whole year outside the body it returned and said, "How were you able to live without me?" Other organs replied that they lived just as in the world the deaf men live, without the power of hearing but doing the vital function through the vital power, speaking through the organ of speech, doing the function of vision through the eyes, considering through the mind what should or should not be done as well as procreating through the organ of generation. Thus answered, the organ of hearing realised that it is not the chief in the body and got back into the same.

मनो होच्चक्राम तत्संवत्सरं प्रोष्याऽऽगत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा मुग्धा अविद्वांसो मनसा

प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः ॥ ११ ॥

मनः ह The mind उच्चक्राम got out. तत् It प्रोष्य spending out संवत्सरम् a whole year out आगत्य returning उवाच said इति this कथम् how अशकत were (you) able जीवितुम् to live ऋते without मत् me. ते ह They (other organs) ऊचुः said यथा as मुग्धाः idiots अविद्वांसः without knowing मनसा through the mind, प्राणन्तः living, doing the vital function प्राणेन through the vital power, वदन्तः speaking वाचा through the organs of speech, पश्यन्तः seeing चक्षुषा through the eye, शृण्वन्तः hearing श्रोत्रेण through the ear, प्रजायमानाः procreating रेतसा through the semen, through the generative organ, एवम् thus अजीविष्म इति (we) have lived. मनः The mind प्रविवेश ह entered.

Then the mind got out of the body to try his eminence. Having stayed out for the space of a year it returned and said, "How were you able to live without me?" Other organs replied that they lived just as in the world idiots live, without considering what should or should not be done through the mind, but doing the vital function through the vital power, speaking through the organ of speech, seeing through the eyes, hearing through the ear, and procreating through the generative organ. Thus answered, the mind understood that it was not the chief in the body and got back into the same.

रेतो होच्चक्राम तत्संवत्सरं प्रोष्याऽऽगत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसैवमजीविष्मेति प्रविवेश ह रेतः ॥ १२ ॥

रेतः ह Semen (generative organ) उच्चक्राम went out. तत् It प्रोष्य spending out संवत्सरम् a whole year आगत्य returning उवाच said इति this ; कथम् how अशकत were (you) able जीवितुम् to live ऋते without मत् me ? ते ह They (other organs) ऊचुः said यथा as क्लीबाः eunuchs, the impotent अप्रजायमानाः procreating रेतसा through semen (organ of generation), प्राणन्तः living प्राणेन through the vital power, वदन्तः speaking वाचा through the organs of speech, पश्यन्तः seeing चक्षुषा through the eye, शृण्वन्तः hearing श्रोत्रेण through the ear, विद्वांसः knowing मनसा through the mind. एवम् Thus अजीविष्म इति (we) have lived. प्रविवेश ह Entered रेतः generative organ.

The generative organ got out of the body to try its eminence. Having been away from the body for the space of a year it returned and said, "How were you able to live without me?" Other Organs replied that they lived just as in the world the impotent live without the power of procreation but doing the vital function through the vital power, speaking through the organ of speech, seeing through the eyes, hearing through the ears, and

considering what should or should not be done through the mind. Thus answered, the generative organ understood that it was not eminent in the body and got back into the same.

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीश-
शङ्कून्संवृहेदेवꣲ हैवेमान्प्राणान्संववर्ह ते होचुर्मा भगव उत्क्रमीर्न
वै शक्ष्यामस्त्वदृते जीवितुमिति तस्यो मे बलिं कुरुतेति
तथेति ॥ १३ ॥

अथ ह Then यथा as, when प्राणः the vital power उत्क्रमिष्यन् about to go out संववर्ह (it) shook off इमान् those प्राणान् organs इव as it were एवम् ह just as महासुहयः a great fine horse सैन्धवः born in Sind संवृहेत shakes out पड्वीशशंकून् the tether-pegs ते ह they (other organs) ऊचुः said इति thus: भगवः Sir मा not उत्क्रमीः depart. वै Verily न not शक्ष्यामः (we) are able जीवितुम् to live ऋते without त्वत् you; तस्य to that, to such मे myself कुरुत do, give बलिम् इति offering, tribute, तथा इति so (let it be).

Then when the vital power was about to leave the body it shook off those organs from their places, just as a large-sized, noble-featured horse born in Sind simultaneously shakes off the tether pegs. They requested him not to leave, for they could not live without him. The vital power said, " If you have realised my eminence, do offerings to

me, who is your chief." The organs, when demanded tribute agreed, and said 'let it be so.'

[This conversation is an imaginary device to show how a wise man reasons, when he wants to find out for the purposes of meditation the greatest of organs.]

सा ह वागुवाच यद्वा अहं वसिष्ठाऽस्मि त्वं तद्वसिष्ठोऽसीति यद्वा अहं प्रतिष्ठाऽस्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुर्यद्वा अहꣳ संपदस्मि त्वं तत्संपदसीति श्रोत्रं यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनो यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतस्तस्यो मे किमन्नं किं वास इति यदिदं किंचाऽऽश्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति न ह वा अस्यानन्नं जग्धं भवति नानन्नं प्रतिगृहीतं य एवमेतदनस्यान्नं वेद तद्विद्वाꣳसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाऽऽचामन्त्येतमेव तदन्नमनग्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥१॥

सा ह She वाक् the speech उवाच said इति this तत् that वसिष्ठः Vasistha, eminent, chief वै verily असि are त्वम् you यत् which वसिष्ठः Vasistha, attribute of eminence अस्मि am अहम् I. चक्षुः The eye इति (said) this तत् that प्रतिष्ठा steadiness असि are त्वम् you यत् which प्रतिष्ठा steadiness वै verily अहम् I अस्मि am. श्रोत्रम् The ear इति (said) this तत् that संपत् prosperity असि are त्वम् you यत् which संपत् prosperity, वै verily अहम् I अस्मि am. मनः The mind इति (said) this

तत् that आयतनम् abode असि are त्वम् you यत् which आयतनम् abode वै verily अहम् I अस्मि am. रेतः Semen (generative organ) इति (said) this तत् that प्रजातिः procreation, generation असि are त्वम् you यत् which प्रजातिः procreation वै verily अहम् I अस्मि am. इति (Vital force said) this उ oh किम् what अन्नम् food, किम् what वासः dress, तस्य of that मे myself यत् इदम् किम् च whatever there (is) आ + श्वभ्यः upto dogs आ + कृमिभ्यः upto worms आ + कीटपतङ्गेभ्यः upto insects and moths तत् that (is) ते your अन्नम् food इति (and) this आपः water वासः dress अस्य of him यः who वेद knows एवम् thus एतत् this अन्नम् food अनस्य of the vital power वै ह indeed न not भवति is जग्धम् eaten अनन्नम् (न + अन्नम्) improper food; न not परिगृहीतम् (is) received अनन्नम् forbidden food. तत् That विद्वांसः the knowers, Brāhmanas श्रोत्रियाः the Vedic scholars आचामन्ति sip water अशिष्यन्तः about to eat, before eating अशित्वा after eating आचामन्ति drink water; मन्यन्ते (they) think एतम् एव that कुर्वन्तः making अनग्नम् (न + नग्नम्) dressed, clothed तत् that अनम् vital power.

The speech first came forward to make his offering to the vital power and said, "The attribute of eminence with which I am endowed belongs to you. You are eminent with that." Then the eye offered his tribute saying, "The attribute of steadiness of which I am possessed belongs to you; for you are that steadiness." The ear paid its tribute saying, "The attribute of prosperity which is mine is yours." The mind then gave its

attribute of abode to this chief. Similarly the generative organ offered its attribute of procreation to him. When handsome tributes were thus paid to the vital power, it wanted to know what would be its food and dress. The organs replied that whatever is known in the world as food for dogs, worms, insects and moths as well as other creatures is all your food [1] and water that is drunk will stand for your dress.[2] He who knows that every thing is the food of the vital power does never accept or eat any forbidden food.[3] Therefore Brāhmanas who are vedic scholars drink a little water before and after taking food. They think that this act of sipping gives dress to the vital power.

[NOTES—1. It is an injunction to meditation upon everything as the food of the vital force.

2. Another injunction for meditation on water as the dress of the vital force.

3. It is an eulogy of the meditation on everything as the food of the vital power. The vital power in general is meant here, not any of its particular form that is associated with the body of an individual. Although everything may be food for the cosmic vital power, it cannot be so for its particular form. Some kind of food may sustain the life of some creatures as poison sustains the worm born in it, but it will mean death to an animal or man. Hence it does not mean that the eating of prohibited food is harmless.]

CHAPTER SIX: SECTION TWO

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम स आजगाम जैवलिं प्रवाहणं परिचारयमाणं तमुदीक्ष्याभ्युवाद कुमारा३ इति स भो३ इति प्रतिशुश्रावानुशिष्टोऽन्वसि पित्रेत्योमिति होवाच ॥ १ ॥

श्वेतकेतुः ह Svetaketu आरुणेयः the son of Āruni वै certainly आजगाम went परिषदम् to the assembly पञ्चालानम् of the Panchālas. सः He आजगाम came प्रवाहणम् to Pravāhana जैवलिम् the son of Jivala परिचारयमाणम् having (his servants) to wait upon him. उदीक्ष्य Seeing तम् him अभ्युवाद (the king) said, addressed (him) इति thus कुमारा ३* oh youth. सः He (Swetaketu) प्रतिशुश्राव replied इति thus भो ३ yes, Sir अन्वसि have (you) been अनुशिष्टः taught पित्रा इति by father. ह उवाच (He) said ओम् इति yes.

Taught by his father Āruni, Svetaketu went to the learned assembly of the Panchālas to display his learning. With a mind to conquer the assembly and the royal court he approached Pravāhana, the son of Jivala, and the King of Panchāla, who was having his servants to attend on him. As soon as he arrived, the King addressed him 'Oh youth.'[1] Thus addressed, Svetaketu said, "Yes, Sir." The King then asked him whether

* The prolonged accent expresses censure.

he was taught by his father. The other replied in the affirmative.

[NOTES—1. This form of address is used in anger; for a King being a Khsatriya is not entitled to address a Brāhmana in this way.]

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता३ इति नेति होवाच वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति नेति हैवोवाच वेत्थो यथाऽसौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता३ इति नेति हैवोवाच वेत्थो यतिथ्यामाहुत्याꣳ हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ इति नेति हैवोवाच वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वाऽपि हि न ऋषेर्वचः श्रुतं द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानां ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति नाहमत एकंचन वेदेति होवाच ॥ २ ॥

वेत्थ Do (you) know यथा how, by which way इमाः these प्रजाः people प्रयत्यः when departing, when dying विप्रतिपद्यन्ते इति go to particular places? उवाच ह (He) said न इति no. वेत्थ उ Do (you) know यथा how, by which way आपद्यन्ते (they) come, return पुनः again इमम् to this लोकम् world? न इति ह no उवाच एव (he) said. वेत्थ उ Do (you) know यथा how, why असौ that, the other, the next लोकः world न not संपूर्यते is filled बहुभिः by so many प्रयद्भिः departing (dying) ones

एवम् thus, in the familiar way पुनः again पुनः इति again. न No उवाच एव said (he). वेत्थ Do (you) know यतिथ्याम् how many आहुत्याम् oblations, libations हुतायाम् being offered आपः water, the liquid offerings, समुत्थाय rising up भूत्वा becoming, being passed of पुरुषवाचः a human voice वदन्ती इति speaks? न इति ह No उवाच एव said (he) वेत्थ उ do (you) know प्रतिपदम् the means of access, the rites पथः to the path देवयानस्य the way of the gods वा or पितृयानस्य of the way of the manes कृत्वा doing, adopting यत् which प्रतिपद्यन्ते (people) attain, get पन्थानम् to the path देवयानस्य of the way of the gods वा or पितृयानस्य of the way of the Manes. अपि हि Moreover न not श्रुतम् heard वचः words ऋषेः of the Rishi—अहम् I अश्रृणवम् have heard द्वे two सृती routes, paths मर्त्यानाम् of mortals, of men पितृणाम् of the fathers, of the Manes उत and देवानाम् of the gods एजत् going ताभ्याम् along these two (paths) इदम् this विश्वम् universe समेति is united यत् which (lies) अन्तरा between पितरम् the father (earth) च and मातरम् इति the mother (heaven) उवाच ह said (he) अहम् I न not वेद know एकम् चन one अतः इति of them.

The King asked him, "Do you know how these people are divided [1] after death?" Svetaketu replied in the negative. The King asked him again "Do you know how do these people come back to this world?" The other gave a negative reply. The King then asked him if he knows why the next world never becomes full, although so many people are leaving this world in the

familiar way for it? 'No' replied Svetaketu. "Do you know after how many libations are offered, the liquid offerings take a human form and become endowed with a human voice and speaks"? 'No', replied the other. "Do you know the ways of entrance to the way of the gods or the way of the fathers, in other words, the kind of rites by whose performance people gain access to either way?" Moreover have you not heard the following words of the Rishi[2]: 'I have heard of the two paths for transmigration relating to men. Going along these two paths this universe[3] is united.' They lie between the earth and heaven. Sveta-ketu replied, "I know not a single of this set of questions."

[NOTES—1. The departed spirits travel along the same route and then come to a point where the roads diverge into different directions. Some take the one and some the other.

2. This Mantra appears in the Rig-Veda (10. 88. 15.) In Shatapath Brahman (13. 2. 9. 7) and Taittiriya Brahman (3. 8. 9. 1) it is also said: 'This earth is the mother and heaven is the father.'

3. The universe consisting of means and ends. This world is connected with the next by these two paths. The departed spirits go to their destinations, travelling on these two paths that are within the two halves of the Universe, and therefore belong to the relative world. They are unable to lead one to Absolute Goal.—Anandagiri.]

अथैनं वसत्योपमन्त्रयांचक्रेऽनादृत्य वसतिं कुमारः प्रदुद्राव स आजगाम पितरं तꣳ होवाचेति वाव किल नो भवान्पुराऽनुशिष्टानवोच इति कथꣳ सुमेध इति पञ्च मा प्रश्नान्राजन्यबन्धुरप्राक्षीत्ततो नैकंचन वेदेति कतमे त इतीम इति ह प्रतीकान्युदाजहार ॥ २ ॥

अथ Then उपमन्त्रयाञ्चक्रे (the King) invited, told एनम् him (Swetaketu) वसत्या for a stay, to live as student कुमारः the boy प्रदुद्राव went away, hurried away अनादृत्य disregarding वसतिं (the invitation) for a stay, to live as student. सः He (Swetaketu) आजगाम came पितरम् to father उवाच ह (and) said तम् to him इति this वाव well भवान् you किल indeed अवोचः told नः us, me पुरा before, at the time of finishing study अनुशिष्टान् इति instructed. कथम् Why सुमेधः इति (my) intelligent son? राजन्यबन्धुः an associate of the Kshatriyas, the fellow of a Rajanya, अप्राक्षीत् asked मा me पञ्च five प्रश्नान् questions. वेद (I) know न not एकम् चन one ततः इति of them, कतमे which (are) ते इति they इमे इति these उदाजहार (he) reproduced, repeated प्रतीकानि the sentences, the words.

After removing his pride of learning the King invited Svetaketu for a stay. But Svetaketu did not care for the invitation to live as a student and hastened away to his father. He came to his father and asked him, "Well, you told me at the time of finishing study that you had instructed me in every branch of learning." The father said,

"What has caused your grief, my intelligent son?" "That wretched King asked me five questions none of which I could answer," replied the son. The father inquired those questions asked by the King. The son reproduced the very words of those questions to his father.

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति भवानेव गच्छत्विति स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास तस्मा आसनमाहृत्योदकमाहारयांचकाराथ हास्मा अर्घ्यं चकार तꣳ होवाच वरं भगवते गौतमाय दद्म इति ॥ ४ ॥

सः ह He (Āruni) उवाच said तात my son त्वम् you जानीथाः should know, should believe नः from us, from me यथा as यत् किंचन whatever अहम् I वेद knew तथा so सर्वम् all तत् that अहम् I अवोचम् told, taught तुभ्यम् you. तु But प्रेहि come प्रतीत्य going तत्र there वत्स्यावः (we both) shall live ब्रह्मचर्यम् इति life of a student, भवान् you एव alone गच्छतु इति go please. सः That गौतमः Gautama, (Āruni) descended from Gautama आजगाम came यत्र to where प्रवाहणस्य (the house) of Pravāhana जैवलेः the son of Jivala आस was. आहृत्य Bringing तस्मै for him (for Āruni) आसनम् a seat उदकम् water आहारयाञ्चकार caused to be brought. अथ ह Then चकार (the King) made अस्मै for him अर्घ्यम् reverential offering उवाच ह said तम् to him दद्मः (we) shall give, shall offer, वरम् a boon भगवते to revered गौतम Gautama इति.

Āruni in order to soothe his angry son said, "My son, believe me, whatever of meditations I knew I taught you all that. I too do not know what the King asked about. Therefore, let us go there and live as students with the King to learn it. The son refused to go to the King. At this, Āruni, descended from Gautama, went to where King Pravāhana, son of Jivala, was holding an assembly. The King offered a respectable seat to Āruni, got water for him through servants and gave him the reverential offering. Then the King said to Āruni, "Revered Sir, we will offer you a boon consisting of cows, horses, etc."

स होवाच प्रतिज्ञातो म एष वरो यां तु कुमारस्यान्ते वाचमभ्यभाषथास्तां मे ब्रूहीति ॥ ५ ॥

सः He (Āruni) **उवाच ह** said **एषः** this **वरः** boon **प्रतिज्ञातः** is promised **मे** to me ; **तु** but **ब्रूहि** tell **मे** me **ताम्** that **वाचम्** speech **याम्** which **अभाषथाः** (you) spoke **अन्ते** near, in the presence **कुमारस्य इति** of (my) boy, son.

Āruni said, "You have promised me this boon. Please tell me what you spoke to my son about those questions. This is my boon."

स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥६॥

सः He (the King) उवाच ह said गौतम Gautama (Āruni) वै verily तत् that (is) वरेषु among the boons दैवेषु belonging to gods, divine, heavenly ब्रूहि ask, name मानुषाणाम् इति (boon) regarding men, human, among worldly things.

The King said to Āruni, "That belongs to divine boons. Please name some human boon."

स होवाच विज्ञायते हास्ति हिरण्यस्यापात्तं गोअश्वानां दासीनां प्रवाराणां परिधानस्य मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्योऽभूदिति वै स गौतम तीर्थेनेच्छासा इत्युपैम्यहं भवन्तमिति वाचा ह स्मैव पूर्व उपयन्ति स होपायनकीर्त्योवास ॥ ७ ॥

सः He (Āruni) उवाच ह said विज्ञायते (it) is known अस्ति there is अपात्तम् attainment, plenty हिरण्यस्य of gold गोअश्वानाम् of cattle and horses दासीनाम् of maid-servants प्रवाराणाम् of retinue, of attendants परिधानस्य of dress, भवान् you मा not अभूत् be नः (= माम्) towards me अभ्यवदान्यः ungenerous, stingy बहोः possessed of good qualities, plentiful अनन्तस्य everlasting, producing infinite results अपर्यन्तस्य इति inexhaustible (boon) reaching down to descendants. सः He (said) वै verily गौतम Gautama, Āruni इच्छासै wish, seek तीर्थेन इति according to the scriptures, in the proper way अहम् I उपैमि approach भवन्तम् इति you पूर्वे the ancients उपयन्ति स्म used to approach (a teacher), came as students वाचा ह through words एव only. सः ह He उवास lived, became (a

student) उपायन-कीर्त्या by mere announcement, by simple declaration.

Āruni said, "It is known to you that I already have got plenty of gold, cattle, and horses, maid-servants, attendants and apparel. Having been generous every where, be not stingy towards me alone as regards this boon which is plentiful, produces infinite results and reaches down to descendants." Thus addressed the King said, "Then you must wish to have this learning in the way prescribed by scriptures." At this Āruni said, "I come to you as a student." The ancients seeking instructions became students of a teacher by mere announcement, not by actually approaching his feet or serving him. Hence Āruni became a student simply by declaring that he was at his service without actually approaching the King's feet according to the custom.

स होवाच यथा नस्त्वं गौतम माऽपराधास्तव च पितामहा यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास तां त्वहं तुभ्यं वक्ष्यामि को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ८ ॥

सः ह He (the King) उवाच said गौतम Gautama, Āruni यथा as तव च your पितामहाः paternal grand-fathers तथा so त्वम् you मा (do) not (take) अपराधाः offence (with us). इतः Before पूर्वम् this इयम् this विद्या learning, knowledge न never

उवास lived, rested कस्मिन् चन in any ब्राह्मणे Brāhmana तु but अहम् I वक्ष्यामि shall speak, shall instruct ताम् it तुभ्यम् to you; हि तु for कः who अर्हति is able प्रत्याख्यातुम् to refuse, to withhold ब्रुवन्तम् one speaking एवम् thus.

Thinking that Āruni was hurt, the King begged his pardon and said, "Please do not be offended with us. Be good to observe the attitude of your paternal grand-fathers who did not take offence with us. Before this transmission to you the knowledge that you have asked for never lived with a Brāhmana. It has been handed down through a line of Kshatriya teachers. That tradition cannot be maintained any more. I shall instruct even this knowledge to you; because who can withhold this knowledge from you after you speak in this way.

असौ वै लोकोऽग्निर्गौतम तस्याऽऽदित्य एव समिद्रश्मयो धूमोऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुत्यै सोमो राजा संभवति ॥ ९ ॥

वै Verily असौ that लोकः world, the heaven, गौतम O Gautama, O Āruni अग्निः (is) fire. आदित्यः The sun एव only (is) तस्य its समित् fuel, रश्मयः the rays धूमः (its) smoke, अहः the day अर्चिः (its) flame, दिशः the (four) directions, quarters, अङ्गाराः (its) cinder, embers, अवान्तरदिशः the inter-

mediate quarters विस्फुलिङ्गाः (its) sparks. तस्मिन् In that एतस्मिन् in this अग्नौ in fire देवाः the gods जुह्वति offer श्रद्धाम् faith. तस्याः Out of that आहुतेः offering राजा King सोमः moon संभवति is born, comes forth.

The King spoke to Āruni: Heaven is to be looked upon verily as fire.[1] The sun is its fuel, because as the sun illumines heaven, so fuel is kindled. The rays are its smoke; for as the former emanate from the sun, so the latter rises from fuel. The day is its flame because both are bright. The four directions are its cinder, because they represent a calm condition. The intermediate directions are its sparks, because the former are scattered like sparks. In this fire of heaven Indra and other gods offer faith as an oblation. Out of that offering is born Moon[2] who is the King of the Manes and the Brāhmanas.

[Notes—1. The fourth question is first answered, because when this question is solved, others will be easily solved. The order of question is broken on account of the importance of the first one.—Anandagiri.

2. In the Shatapath Brahmana (11. 6. 2. 6-7) is described the departure of the two oblations of the Agnihotra sacrifice, thus: They enter the sky of which they make an Ahavaniya fire, with fire as its fuel and Sun's rays as its white oblation. After offering libations to the sky they enter heaven of which also they make an Ahavaniya fire with Sun as its fuel and so

on. This Ahavaniya fire is the chief of the three Vedic sacrificial fires which the people of the higher three castes are enjoined to tend regularly. The aforesaid oblations of the Agnihotra take along with them their accessories, such as Ahavaniya fire, fuel, spark, cinder, smoke and the articles of oblation, for example, milk. These accessories retain their separate existence in an extremely subtle form in heaven. That subtle form of the oblations with their accessories which never cease to exist even during the dissolution of the world is called Apurba which literally means new. According to Mimānsā Philosophy this Apurba, which has the peculiar indestructible power of materialisation at a subsequent period, reappear in its old form at the time of manifestation. The whole universe is described as being the development of the Apurba of these two oblations. When these subtle liquid substances form a part of the Agnihotra and are known as 'faith' enter heaven with the sacrificer to make a new body for him in the lunar world, they are said to be offered as oblations.—Sankar and Anandagiri.]

पर्जन्यो वा अग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुत्यै वृष्टिः संभवति ॥ १० ॥

वै Verily गौतम O Gautama पर्जन्यः Parjanya (the god of rain) अग्निः (is) fire. संवत्सरः The year (is) तस्य its समित् fuel, अभ्राणि the clouds धूमः (its) smoke, विद्युत् lightning अर्चिः (its) flame, अशनिः thunderbolt अङ्गाराः (its) cinder,

embers, ह्रादुनयः the rumblings, the rollings विस्फुलिङ्गाः (its) sparks. तस्मिन् In that एतस्मिन् in this अग्नौ in fire देवाः gods, the priests जुह्वति make offerings सोमराजानम् to King moon; तस्याः out of that आहुत्यै offering वृष्टिः rain संभवति is produced, springs forth.

O Gautama, Parjanya, the rain-god is to be looked upon verily as second fire, the second receptacle of the two oblations (in the order of their return). The year is its fuel, because the fire of Parjanya is kindled by the year as it revolves with its parts beginning from autumn and ending in summer. The clouds are its smoke because of its cloudy appearance. Lightning as its flame, since both are luminous. The thunderbolt is its cinder because both are hard. The rumblings of the clouds are its sparks, for both scatter and are numerous. In this receptacle of the two oblations the priests mentioned above make offering to King Moon, who was made out of the offering of heaven. He is offered in the fire of Parjanya and out of that offering of Moon rain is produced.

अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदग्निर्धूमो रात्रिरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्ने-तस्मिन्नग्नौ देवा वृष्टिं जुह्वति तस्या आहुत्या अन्नꣳ संभवति ॥११॥

वै Verily अयम् this लोकः world अग्निः (is) fire गौतम O Gautama. पृथिवी The earth एव only तस्य (is) its समित्

fuel, अग्निः fire धूमः (its) smoke, रात्रिः the night अर्चिः (its) flame, चन्द्रमाः the moon अङ्गाराः (its) cinders, नक्षत्राणि the stars विस्फुलिङ्गाः (its) sparks. तस्मिन् In that एतस्मिन् in this अग्नौ in fire देवाः the gods जुह्वति offer वृष्टिम् rain, तस्याः out of that आहुत्याः offering अन्नम् food संभवति is produced.

This world,[1] O Gautama, is verily to be looked upon as the third fire. The earth is the fuel of that fire, because this world[2] is kindled by the earth.[3] Fire is its smoke because both rise from their abode, the earth. The night is its flame, because both originate from the contact of fuel.[4] The moon is its cinder, because as the cinder is produced from flames, so is the moon in the night. The stars are its sparks because both scatter. In this fire of the world the gods offer rain. Out of that offering of rain food such as rice and barley is produced.

[NOTES—1. This world is the place where all creatures are born and experience the results of their previous works. It consists of works, factors and their results.

2. This world is related to the earth as a person is to his body.—Anandagiri.

3. Fuel which abounds in earth produces fire and also gives rise to smoke.

4. As the contact of fuel with fire produces flame, so the darkness of night is caused by a part of the earth shadowing the solar rays.—Anandagiri.]

पुरुषो वा अग्निर्गौतम तस्य व्यात्तमेव समित्प्राणो धूमो वागर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

वै Verily पुरुषः man, familiar human being गौतमः O Gautama अग्निः (is) fire, व्यात्तम् the open mouth तस्य (is) its समित् fuel, प्राणः the vital power (its) धूमः smoke, वाक् speech, the word (its) अर्चिः flame, चक्षुः the eye (its) अङ्गाराः cinders, श्रोत्रम् the ear विस्फुलिङ्गाः (its) sparks. तस्मिन् In that एतस्मिन् in this अग्नौ in fire देवाः the gods जुह्वति offer अन्नम् food. तस्याः out of that आहुत्यै offering रेतः semen संभवति is produced.

The familiar human being with head, hands etc. O Gautama, is to be looked upon verily as the fourth fire. The open mouth is its fuel, because through mouth a man shines with speech, Vedic study etc., as the fire is kindled with fuel. The vital power is its smoke, because both rise from the mouth. The word is its flame, because as a flame reveals things, so the word signifies its objects. The eye is its cinder, because both are sources of light. The ear is its sparks owing to the similarity of scattering. In this fire of man the gods[1] offer food. Out of that offering of food semen is produced.

[NOTES—1. The forms of vital power are taken here as gods, for the same are the forms of the vital power in the body and they put food into a man.]

योषा वा अग्निर्गौतम तस्या उपस्थ एव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुत्यै पुरुषः संभवति स जीवति यावज्जीवत्यथ यदा म्रियते ॥ १३ ॥

योषा Woman **वै** verily **अग्निः** (is) fire **गौतम** O Gautama, **उपस्थः** the haunch **एव** only **तस्याः** her **समित्** fuel, **लोमानि** hairs **धूमः** (its) smoke, **योनिः** organ **अर्चिः** (is) flame, **यत् अन्तः करोति** cohabitation **ते** they **अङ्गाराः** (its) cinder, **अभिनन्दाः** the fits of enjoyments **विस्फुलिङ्गाः** (its) sparks. **तस्मिन्** In that **एतस्मिन्** in this **अग्नौ** in the sacrificial fire **देवाः** the gods **जुह्वति** offer **रेतः** semen. **तस्याः** Out of that **आहुत्यै** offering **पुरुषः** a man **संभवति** is born, is produced. **सः** He **जीवति** lives **यावत्** as long as **जीवति** (he) is destined to live. **अथ** Then **यदा** when **म्रियते** (he) dies.

Woman, O Gautama is to be imagined as the fifth receptacle of sacrificial fire . . . . . its fuel, hairs its smoke, ... its flame, ... its cinder, fits of enjoyment its sparks. In this sacrificial fire the gods offer semen. Out of that offering a man is produced.[1] He lives as long as the resultant of his past actions, which causes him live in this body, lasts. Then, when he becomes dead.

[NOTES—1. Man is born by the successive offering of the liquid substances in the fires of heaven, Parjanya, this world, man and woman in the increasingly grosser forms of faith, moon, rain, food and seed respectively. Therefore the answer of the fourth question is that when the offering of the fifth oblation is made in the fire of woman, the liquid substances get transformed into semen and endowed with a human voice.]

अथैनमग्नये हरन्ति तस्याग्निरेवाग्निर्भवति समित्समिद्-
धूमो धूमोऽर्चिरर्चिरङ्गारा अङ्गाराविस्फुलिङ्गा विस्फुलिङ्गा-
स्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति तस्या आहुत्यै पुरुषो
भास्वरवर्णः संभवति ॥ १४ ॥

अथ Then हरन्ति (the priests) carry एनम् him (the dead man) अग्नये for the (funeral) fire. अग्निः The fire एव only भवति is तस्य his अग्निः fire, समित् the fuel समित् (his) fuel, धूमः the smoke धूमः (its) smoke, अर्चिः the flame अर्चिः (his) flame, अङ्गाराः the cinder अङ्गाराः (his) cinder, विस्फुलिङ्गाः the sparks विस्फुलिङ्गाः (his) sparks. तस्मिन् In that एतस्मिन् in this अग्नौ fire देवाः the gods जुह्वति offer पुरुषम् the man तस्याः out of that आहुत्यै offering पुरुषः the man संभवति emerges भास्वरवर्णः radiant.

The priests carry the dead man to be put in the funeral fire, the last receptacle for the sacrifice in which he himself becomes the oblation. The well-known fire becomes his fire, the familiar fuel

his fuel, the smoke his smoke, the flame his flame, the cinder his cinder and the sparks his sparks. In this funeral fire the gods offer the man as the last oblation. Out of that offering the man comes out exceedingly bright.[1]

[NOTES—1. Brightness is due to purification by rites performed from conception to funeral ceremony.]

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धाꣳ सत्यमुपासते तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्या-न्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादि-त्यमादित्याद्वैद्युतं तान् वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान्गम-यति ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरा-वृत्तिः ॥ १५ ॥

ते Those ये who विदुः know एतत् this एवम् as such च and ते those अमी others (the hermits and monks) ये who उपासते meditate सत्यम् upon* Satya (Brahman) (Hiranya-garbha) श्रद्धाम् with, faith अरण्ये in the forest अभि संभवन्ति reach अर्चिः the flame, the deity identified with the flame, अर्चिषः from the flame, from the deity of the flame अहः to the day, to the deity of the day अह्नः from day, from the deity of the day आपूर्यमाण-पक्षम् to the bright fortnight, the deity, to the deity of the bright fortnight आपूर्यमाणपक्षात् from the bright fortnight, from the deity of the bright fortnight षट्

*Refer to 5. 1. 1 passage.

मासान् to the six months, to the deities of the six months यान् in which आदित्यः the sun एति goes, travels उदङ् north-ward मासेभ्यः from the months, from the deities of the months देवलोकम् to the world of the gods, to the deity identified with the world of the gods, देवलोकात् from the world of the gods, from the deity identified with the world of the gods आदित्यम् to the sun, आदित्यात् from the sun वैद्युतम् to the lightning, to the deity of the lightning; पुरुषः a being मानसः mind-born, created from the mind (of the Hiranyagarbha), a denizen of the world of Hiranyagarbha एत्य coming गमयति causes to go, takes तान् those वैद्युतान् the lightnings, deities of the lightning ब्रह्मलोकान् to the worlds of Hiranyagarbha. ते Those पराः perfect ones वसन्ति live, dwell परावतः for a great many superfine years, many human cycles तेषु in those ब्रह्मलोकेषु in the worlds of Brahman (Hiranyagarbha), न no पुनरावृत्तिः return तेषाम् of them इह * here, to this world.

[The first question is answered in this passage.]

Those [1] who know this meditation on five fires in terms of fuel, smoke, cinder, sparks, etc. as described above as well as the hermits and monks who constantly live in the forest and meditate with faith upon Hiranyagarbha all reach the deity identified with the flame who is stationed in the northern way. Being conducted by this deity, they reach the deity of the bright fortnight. Led by

* The word occurs in the Madhyandin Sākha.

him they reach a group of the six deities (of six months) identified with the northern march of the sun. Being conducted by these deities, they reach the deity identified with the world of the gods. From him they go to the sun, and from the sun they go to the deity identified with lightning. Then a denizen of the world of Hiranyagarbha meets and takes them to the world of Hiranyagarbha. They become perfect and dwell in the worlds of Hiranyagarbha for many human cycles which constitute the life time of Hiranyagarbha. From there they do not return any more to this world.

[NOTES—1. The householders qualified for these rites who realise that they are born of fire, are children of fire, are but another form of fire, are meant here. That they enter the northern way is known from the Vishnu Puran (2. 8. 92-94) which says: "Eighty-eight thousand sages led a life of continence, entered the northern way of the sun and attained relative immortality. As long as they do not know this meditation on the five fires or Hiranyagarbha they are born of the fire of woman again and again and rotate constantly like the Persian wheel by their comings and goings between this world and the next. But the knowledge of this meditation frees them from ceaseless rotation of births and deaths.

2. The plural number indicates the higher and lower planes in the world of Hiranyagarbha attained according to the different grades in meditations.]

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभि-
संभवन्ति धूमाद्रात्रिꣳ रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्ष-
ण्मासान्दक्षिणादित्य एति मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं ते
चन्द्रं प्राप्यान्नं भवन्ति ताꣳस्तत्र देवा यथा सोमꣳ राजानमाप्याय-
स्वापक्षीयस्वेत्येवमेनाꣳस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथेम-
मेवाऽऽकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं
ते पृथिवीं प्राप्यान्नं भवन्ति ते पुनः पुरुषाग्नौ हूयन्ते ततो
योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्तेऽथ
य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दंदशूकम्
॥ १६ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ While ते those (the ritualists) ये who जयन्ति conquer लोकान् the worlds यज्ञेन by sacrifices, दानेन by charity, by distribution of gifts, तपसा by austerity, by penance अभिसंभवन्ति reach, get to: धूमम् smoke, deity of smoke धूमात् from smoke, from the deity of smoke रात्रिम् to night, to the deity of the night, रात्रेः from night, from the deity of the night अपक्षीयमाण-पक्षम् to the dark fortnight, to the deity of the dark fortnight, अपक्षीयमाणपक्षात् from the dark fortnight, from the deity of the dark fortnight यान् to those षण्मासान् six months, the deities of six months (in which) आदित्यः the sun दक्षिणा towards the south, southward एति goes. मासेभ्यः From the months, from the deities of the six months पितृलोकम् to the world of the Manes, to the deity of the world of the Manes, पितृलोकात् from the world of the Manes, from

the deity of the world of the Manes चन्द्रम् to the moon. ते They प्राप्य getting, reaching चन्द्रम् the moon भवन्ति become अन्नम् food, a new watery body. तत्र There देवाः the gods भक्षयन्ति eat, enjoy तान् those एनान् these तत्र there एवम् thus यथा as (the priests drink) राजानम् the King, the resplendent सोमम् Soma juice (saying as it were) आप्यायस्व do flourish, do increase अपक्षीयस्व इति do dwindle, do decrease यदा when तेषाम् their तत् that (the momentum of past works) पर्य्यैति expire, is exhausted अथ then अभिनिष्पद्यन्ते (they) go इमम् to this आकाशम् sky एव indeed, आकाशात् from the sky वायुम् to air, वायोः from air वृष्टिम् to rain, वृष्टेः from rain पृथिवीम् to the earth. ते They प्राप्य getting, पृथिवीम् to the earth भवन्ति become अन्नम् the food. ते They पुनः again हूयन्ते are offered पुरुषाग्नौ in the fire of man (adult). ततः Thence योषाग्नौ in the fire of woman (whence) जायन्ते (they) are born प्रत्युत्थायिनः those who desire to go लोकान् to (other) worlds. ते They एवम् एव thus अनुपरिवर्त्तन्ते rotate, अथ while ते those ये who विदुः know, practise meditation or rites न not एतौ these पन्थानौ two ways (become) कीटाः worms, insects पतङ्गाः moths, flies इदम् this यत् that दन्दशूकम् having the nature of biting others.

While the ritualists who do not know as above but possess the knowledge of the six things such as the departure of the two oblations connected with the Agnihotra sacrifice conquer the worlds[1] by sacrifices such as Agnihotra, distribution of gifts outside the altar, and penance such as Krichchra

and Chāndrayana fasts reach the deity of smoke. Conducted by that deity they go to the deity of the night. Led by him they reach the deity of the dark fort-night. From him they go to the deities of the six months in which the sun turns towards the south. From them they get to the deity of the world of the fathers and from him they reach the moon. In the moon the ritualists get a new watery body and are enjoyed by the gods like the servants by their Masters as the local priests cheer up the resplendent Soma juice saying, 'do increase, do increase,' and thus drink it in the sacrifices. And when the momentum of their past works—such as sacrifices, charity, etc. that led them to the moon—expire,[2] they become fine and come down to this sky. From the sky they go to air.[3] From air they fall on the earth as rain; on the earth they turn into food like rice and barley. Then they are offered as food in the fire of an adult. There they are converted into semen and are poured in the fire of women, whence they are born and perform the Agnihotra and other sacrifices for going to other worlds. Thus these ritualists continuously rotate in a circle like the Persian wheel till they realise Brahman for the attainment of the northern way or immediate liberation. While those who do not practise meditation or perform sacrifices

to attain the northern or the southern way respectively are born[4] as worms and flies and other tiny biting creatures like gnats and mosquitoes.

[NOTES—1. The plural number indicates the varieties of results.

2. The new watery body built for the ritualists in the moon for their enjoyment melts on the exhaustion of their past works like a lump of ice in contact with sunshine.

3. Those ritualists who live with an ether-like fine body in the sky are blown hither and thither by the wind etc.

4. Such existence is very painful and difficult to get rid of. The Shruti, therefore, warns us to try our utmost to give up our natural pursuit of work and knowledge, perform those sacrifices and meditations enjoined by the scriptures and attain the southern or northern way.]

CHAPTER SIX: SECTION THREE

स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कꣳसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्याऽऽवृताज्यꣳ सꣳस्कृत्य पुꣳसा नक्षत्रेण मन्थꣳ संनीय जुहोति। यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान्। तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः सर्वैः कामै-

स्तर्पयन्तु स्वाहा । या तिरश्ची निपद्यतेऽहं विधरणी इति तां त्वा घृतस्य धारया यजे सꣳराधनीमहꣳ स्वाहा ॥ १ ॥

सः He यः who कामयेत desires आप्नुयाम् (I) shall attain महत् इति great, greatness जुहोति offers oblations पुण्याहे on an auspicious day, on a favourable day आपूर्यमाणपक्षस्य of the fortnight in which moon waxes पुंसा under a male नक्षत्रेण star उदगयने during the north-ward march of the sun भूत्वा being उपसद्-व्रती under a vow of the Upasads द्वादशाहम् for twelve days संभृत्य collecting चमसे in a cup वा or कंसे in bowl औदुम्बरे of Udumba wood सर्वौषधम् all herbs फलानि इति grains परिसमुह्य sweeping (the ground) परिलिप्य plastering (the ground) उपसमाधाय collecting, gathering अग्निम् the fire परिस्तीर्य spreading (the Kusha grass) संस्कृत्य purifying आवृताज्यम् ghee covered (in a vessel) संनीय interposing, placing near मन्थम् Mantha (paste made of those things). जातवेद O Fire तेभ्यः to those देवाः gods त्वयि under you यावन्तः who घ्नन्ति destroy, frustrate तिर्यञ्चः adversely, spitefully पुरुषस्य people's कामान् desires अहम् I जुहोमि offer भागधेयम् (their) share, portion. ते They तृप्ताः being satisfied, being pleased तर्पयन्तु may satisfy, may fulfil मा me सर्वैः with all कामैः desires. स्वाहा Swāhā! ताम् to that संराधनीम् the all accomplishing deity, all producing goddess या who निपद्यते turns out, becomes तिरश्ची adverse, spiteful त्वा under you (considering) अहम् I (am) विधरणी इति the support (of all) अहम् I यजे offer धारया with (this) stream, current घृतस्य of ghee, स्वाहा Swāhā.

[Of meditation and rites the former is independent whereas the latter are dependent on divine and human wealth. For the purpose of acquiring in a harmless way wealth necessary for the rites, the ceremony of Manth (paste) is being described as a means of achieving greatness which is followed by wealth as a matter of course.]

Those who want to be great should perform sacrifices as follows on a favourable day under a star having a masculine name during the northward move of the sun: The sacrificer should undertake for twelve days a vow of the upasads[1] in which he has to drink cow's milk. He should gather in a vessel of udumber wood shaped like a cup or bowl all herbs and their grains[2] as far as available and within his means, clean the ground, prepare the Avasathya fire, spread the kusha grass, purify the ghee covered in a vessel according to the Sthalipāka[3] ceremony, place between himself and the fire the paste made of the collected herbs and grains and offer oblations with a ladle of udumber wood saying these mantras: 'O Fire, I offer this portion to those gods under you who adversely stand in the way of peoples' desires. May they be pleased and fulfil my desire! Swāhā: To that all-accomplishing goddess who becomes adverse under you, considering herself

the support of all, I offer this current of ghee. Swāhā.'

[NOTES—1. These rites are connected with the Jyotishtoma sacrifice in which the sacrificer has to live on cow's milk according to the yield of an increasing and decreasing number of teats of the cow.

2. Ten kinds of village-grown grains enumerated in 6. 3. 13. are to be included.

3. It is a religious ceremony performed by the householders. The word literally means 'cooking in a pot.']

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति चक्षुषे स्वाहा संपदे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति श्रोत्राय स्वाहाऽऽयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥ २ ॥

हुत्वा Offering oblations अग्नौ इति in the fire (saying) स्वाहा Swāhā ज्येष्ठाय to the eldest स्वाहा Swāhā श्रेष्ठाय to the greatest, to the best अवनयति (he) drips, pours संस्रवम् the remnant adhering to the ladle मन्थे in the paste, हुत्वा इति offering oblations अग्नौ in the fire (saying) स्वाहा Swāhā प्राणाय to the vital power, स्वाहा Swāhā to the Vasishtha

(chief) अवनयति (he) pours संस्रवम् remainder of ghee sticking to the ladle मन्थे in the paste, हुत्वा इति offering oblations अग्नौ in the fire (saying) स्वाहा Swāhā वाचे to the organ of speech, स्वाहा Swāhā प्रतिष्ठायै to the standing placé अवनयति (he) throws संस्रवम् the remnant adhering to the ladle मन्थे in the paste, हुत्वा इति offering oblations अग्नौ in the fire (saying) स्वाहा Swāhā चक्षुषे to the eye, स्वाहा Swāhā संपदे to prosperity अवनयति (he) throws संस्रवम् remainder of ghee sticking to the ladle मन्थे into the paste, हुत्वा offering oblations अग्नौ in the fire (saying) स्वाहा Swāhā श्रोत्राय to the ear, स्वाहा इति Swāhā आयतनाय to the abode, to the place of refuge अवनयति (he) pours संस्रवम् the remnant adhering to the ladle मन्थे in the paste. हुत्वा Offering oblations अग्नौ in the fire (saying) स्वाहा Swāhā मनसे to the mind, स्वाहा इति Swāhā प्रजात्यै to Prajāti अवनयति (he) throws संस्रवम् the remnant adhering to the ladle मन्थे in the paste. स्वाहा Offering oblations अग्नौ in the fire (saying) स्वाहा इति Swāhā रेतसे to semen, to the generative organ अवनयति (he) drips, throws संस्रवम् remainder of ghee sticking to the ladle मन्थे into the paste.

Offering two oblations in the fire uttering the mantra, 'Swāhā to the eldest,* Swāhā to the best',* the sacrifice should pour the remainder of ghee sticking to the ladle into the vessel containing the paste. Offering two oblations in the fire uttering the mantra, 'Swāhā to the vital power,

* These two characteristics of the vital power indicate that the knower of the vital power is fit to do the ceremony.

Swāhā to the chief of the body', he should pour the remaining portion of ghee into the paste. Offering two oblations uttering the mantra, 'Swāhā to the organ of speech, Swāhā to the standing place', he pours the remnant of ghee adhering to the ladle into the paste. Offering two oblations in the fire saying the mantra, 'Swāhā to the eye, Swāhā to prosperity,' he pours the remainder of ghee into the vessel containg the paste. Offering two oblations in the fire uttering the mantra, 'Swāhā to the ear, Swāhā to the place of refuge', he pours the remaining portion of ghee into the paste. Offering two oblations in the fire saying the mantras, 'Swāhā to the mind, Swāhā to Prajati', he pours the remnant of ghee sticking to the ladle into the paste. Offering two oblations in the fire saying the mantra, 'Swāhā to the generative organ', he pours the remaining portion of ghee into the paste.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति क्षत्राय स्वाहेत्यग्नौ हुत्वा

मन्थे सꣳस्रवमवनयति भूताय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥ ३ ॥

हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā अग्नौ to fire अवनयति (he) pours संस्रवम् the remaining ghee adhering to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā सोमाय to the moon अवनयति (he) pours संस्रवम् the remaining ghee adhering to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā भूः to the earth अवनयति (he) pours संस्रवम् the remaining ghee adhering to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā भुवः to the sky अवनयति (he) pours संस्रवम् the remaining ghee adhering to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā स्वः to heaven अवनयति (he) pours संस्रवम् the remnant of ghee adhering to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā भूः to the earth भुवः to the sky स्वः to heaven अवनयति (he) pours संस्रवम् the remainder of ghee sticking to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā ब्रह्मणे to the Brāhmana अवनयति (he) pours संस्रवम् the remnant of ghee sticking to the ladle मन्थे

in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā क्षत्राय to the Khsatriya अवनयति (he) pours संस्रवम् the remnant of ghee sticking to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā भूताय to the past अवनयति (he) pours संस्रवम् the remnant adhering to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā भविष्यते to the future अवनयति (he) pours संस्रवम् the remnant of ghee sticking to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā विश्वाय to the Universe अवनयति (he) pours संस्रवम् the remnant of ghee sticking to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā सर्वाय to all अवनयति (he) pours संस्रवम् the remnant sticking to the ladle मन्थे in the paste. हुत्वा Offering an oblation अग्नौ in the fire इति (saying) स्वाहा Swāhā प्रजापतये to Prajapati अवनयति (he) pours संस्रवम् the remnant sticking to the ladle मन्थे in the paste.

Offering one oblation in the fire uttering, 'Swāhā to fire' the sacrificer pours the remnant of ghee sticking to the ladle in the paste. offering one oblation in the fire uttering, 'Swāhā to the moon,' he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the earth', he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the sky,' he pours the remaining ghee in

the paste. Offering one oblation in the fire uttering, 'Swāhā to heaven', he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the earth, sky and heaven,' he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the Brāhmana,' he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the Kshatriya,' he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the paste,' he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the future', he pours the remaining ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to the whole', he pours the remnant of ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to all', he pours the remnant of ghee in the paste. Offering one oblation in the fire uttering, 'Swāhā to Prajapati', he pours the remnant of ghee in the paste.

अथैनमभिमृशति भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्धमस्येकसभमसि हिंकृतमसि हिंक्रियमाणमस्युद्गीथमस्युद्गीयमानमसि श्रावितमसि प्रत्याश्रावितमस्यार्द्रे संदीप्तमसि विभूरसि प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संवर्गोऽसीति ॥ ४ ॥

अथ Then अभिमृशति (he) touches एनम् it (the paste, dough) [saying]; असि (thou) art अमत् fleet, moving (as the vital power), असि (thou) art ज्वलत् burning (as fire). असि (Thou) art पूर्णम् full (as Brahman), असि (thou) art प्रस्तब्धम् firm, still (as the sky), असि (thou) art एकसभम् abode, uniter, combiner (of all), असि (thou) art हिंकृतम् the sound 'Hing', असि (thou) art हिंक्रियमाणम् chanted as 'Hing' (in the sacrifice), असि (thou) art उद्गीथम् the Udgitha, असि (thou) art उद्गीयमानम् sung (by the Udgātri), असि (thou) art श्रावितम् uttered, recited (by the Adhwaryu), असि (thou) art प्रत्याश्रावितम् uttered back, recited back (by the Agnidhra) आर्द्रे in a humid, in a wet (cloud), असि (thou) art संदीप्तम् fully ablaze, perfectly bright, असि (thou) art विभुः pervading, असि (thou) art प्रभुः powerful, असि (thou) art अन्नम् food (as the moon), असि (thou) art ज्योतिः light (as fire) निधनम् destruction, असि (thou) art संवर्गः the absorption (of all things) असि (thou) art इति.

Then he touches the paste which is identified with the cosmic vital power uttering the mantra: Thou art moving as the vital power. Thou art burning as fire. Thou art full as Brahman. Thou art firm as the sky. Thou art the abode of all as the earth. Thou art the sound 'Hing' and are chanted as 'Hing' in the sacrifice by the Prastotri. Thou art the Udgitha and art sung by the Udgātri. Thou art uttered by the Adhwaryu and art uttered back by the Agnidhra.

Thou art perfectly bright in a wet cloud. Thou art pervading and powerful. Thou art food as the moon and bright as fire. Thou art destruction and thou art the absorption of all.

अथैनमुद्यच्छत्याम ँस्याम ँहि ते महि स हि राजेशानोऽधिपतिः स मा ँ राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

अथ Then उद्यच्छति (he) takes up (in hand) एनम् it (the vessel) (saying) आमंसि (thou) knowest all, आ a little महि (we) know ते your महि greatness हि certainly सः it, (the vital power) राजा the King ईशानः the ruler अधिपतिः the Lord. सः He राजा the King ईशानः the ruler करोतु may make मे me अधिपतिम् इति Lord.

Then he holds the vessel containing the paste in his hand and utters 'Thou knowest all as the vital power. We are aware only of a little of thy greatness. The vital power is the King, the ruler, the Lord. May he the King, the ruler, be a mighty Lord.'

[Sankara has not given any explanation of this mantra. Translation given here is according to Anandagiri. Dvivdanga translates the first half of this mantra as: "Thou art the knower, thy knowledge extends to me."]

अथैनमाचामति तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा ।

भर्गो देवस्य धीमहि । मधु नक्तमुतोषसो मधुमत्पार्थिवꣳ रजः । मधु द्यौरस्तु नः पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् । मधुमान्नो वनस्पतिर्मधुमाꣳ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । स्वः स्वाहेति । सर्वां च सावित्रीमन्वाह सर्वाश्च मधुमतीरहमेवेदꣳ सर्वं भूयासं भूर्भुवः स्वः स्वाहेत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति प्रातरादित्यमुपतिष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति यथेतमेत्य जघनेनाग्निमासीनो वꣳशं जपति ॥ ६ ॥

अथ Then आचामति (he) drinks, sips एनम् it (the paste) (saying) सवितुः the radiant sun's तत् that वरेण्यम् adorable मधु sweet वाता winds ऋतायते blow, सिन्धवः the rivers क्षरन्ति are shedding मधु honey, सन्तु may be ओषधीः the herbs माध्वीः sweet नः unto us. स्वाहा Swāhā भूः to the earth, धीमहि (we) meditate भर्गः upon the light देवस्य of the effulgent being नक्तम् the nights उत and उषसः the days (be) मधु charming, sweet. पार्थिवम् The earthly रजः dust मधुमत् (be) full of sweetness. द्यौः Heaven नः our पिता father मधु (be) sweet, gracious, स्वाहा Swāhā भुवः to the sky. यः (He) who नः our धियः intellects प्रचोदयात् may direct वनस्पतिः the Soma creeper मधुमान् (be) full of sweetness, नः to us सूर्यः the sun अस्तु may be मधुमान् full of sweetness, kind, गावः the quarters, the directions भवन्तु may be माध्वीः sweet, helpful नः to us. स्वाहा इति Swāhā स्वः to heaven. अन्वाह (He) repeats सर्वाम् च the whole सावित्रीम् Savitri, Gāyatri

च and सर्वाः the whole मधुमतीः Madhumati इति (saying) thus अहम् एव I indeed भूयासम् may be सर्वम् all इदम् this. स्वाहा Swāhā भूः to the earth भुवः to the sky स्वः to heaven. अन्ततः At the end आचम्य sipping, drinking (it) प्रक्षाल्य washing पाणी (his) hands संविशति lies, prostrates जघनेन behind अग्निः the fire प्राक्शिराः with (his) head to the east. प्रातः In the morning उपतिष्ठते (he) salutes आदित्यम् the sun (saying): असि (Thou) art एकम् the one पुण्डरीकम् lotus दिशाम् of quarters, of directions. अहम् I भूयासम् इति may be एकम् one पुण्डरीकम् lotus मनुष्याणाम् of men, एत्य coming यथा as एतम् (he) went आसीनः (he) is seated जघनेन behind अग्निम् the fire जपति repeats वंशम् the line of teachers.

Then he drinks the first draught of the paste uttering the first foot of the Gāyatri—(The shining sun's adorable)—one foot of the Madhumati, [Hymn to sweet objects]—The sweet winds are blowing the rivers are flowing sweetly, may the herbs be sweet unto us!) As well as the first Vyahriti—Swāhā to the earth. Similarly he drinks the second draught uttering the second foot of the Gāyatri—(We meditate upon the Light of the effulgent Being)—the second portion of the Madhumati hymn—(May the nights and days be sweet and the dust of the earth be sweet unto us, may heaven, our father, be sweet unto us.) As well as the second Vyahriti—Swāhā to the sky. Likewise he drinks the third draught uttering the third foot of

the Gāyatri—(May he direct our intellects,) the third portion of the Madhumati hymn—(May the Soma creeper be sweet unto us, may the sun be sweet, may the directions be sweet unto us!) As well as the third Vyahriti Swāhā to heaven.

Then he repeats the whole Gāyatri and the whole Madhumati hymn and utters at the end, 'May I be all this!' Swāhā to the earth, to the sky and to heaven. Then he drinks the remaining portion of the paste[1], washes his hands and prostrates behind the fire keeping his head eastward. In the next morning after saying his prayers, he salutes the sun with the mantra, 'Thou art the only lotus of the directions. May I be the only lotus of men!' Then he comes as he went, is seated behind the fire and repeats the line of teachers from Uddalaka to Satyakama.

[NOTES—1. The entire paste should be drunk in four draughts; what sticks to the pot should be scraped and drunk also.]

तꣳ हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ७ ॥

उद्दालकः Uddālaka आरुणिः the son of Āruna उक्त्वा saying, instructing तम् that ह एतम् this अन्तेवासिने to pupil,

to disciple याज्ञवल्क्याय to Yājnavalkya वाजसनेयाय to Vājasaneya, to devotee of Vajasani (sun) उवाच said इति this अपि if यः who, anyone निषिञ्चेत् sprinkles एनम् it (paste) शुष्के on dry स्थाणौ stump शाखाः branches जायेरन् would grow पलाशानि leaves प्ररोहेयुः would sprout, would spring forth.

[The line of teachers of the docrine of the mantha (paste) beginning form Uddalaka and ending with Satyakama is repeated in the following passages.]

Uddālaka, the son of Aruna instructed the mantha just mentioned to his disciple Yajnavalkya who is a devotee of Vajasani (sun) the revealer of white Yajurveda saying, if any one sprinkles this paste even on a dry stump of a tree, branches would grow and leaves would spring forth on it.

एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ८ ॥

(Then) याज्ञवल्क्यः ह एव Yajnavalkya वाजसनेयः the devotee of Vajasani (sun) उक्त्वा saying, instructing एतम् उ this अन्तेवासिने to pupil, to disciple मधुकाय to Madhuka पैङ्ग्याय to the son of Paingi उवाच said अपि it यः anyone निषिञ्चेत sprinkles एनम् it (paste) शुष्के on a dry स्थाणौ stump शाखाः branches जायेरन् would grow पलाशानि इति leaves प्ररोहेयुः would spring forth.

Then Yajnavalkya, a devotee of Vajasani (sun) instructed this mantha to his disciple Madhuka who is the son of Paingi, saying 'If any one sprinkles this paste, even on a dry stump of a tree, branches would grow and leaves would spring forth on it.'

एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्शाखाः प्ररोहेयुः पलाशानीति ॥ ९ ॥

मधुकः Madhuka पैङ्ग्यः the son of Paingi ह एव indeed उक्त्वा saying, instructing एतम् उ this अन्तेवासिने to disciple चूलाय to Chula भागवित्तये to the son of Bhagavitta उवाच said इति this अपि it यः anyone निषिञ्चेत् pours एनम् it (paste) शुष्के on a dry स्थाणौ stump, stick शाखाः branches जायेरन् would grow पलाशानि leaves प्ररोहेयुः would sprout.

Madhuka, the son of Paingi again instructed the same to his disciple Chula, the son of Bhagavitta, saying, "If anybody pours this paste on a dry stick, branches would grow and leaves would spring forth on it."

एतमु हैव चूलो भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्शाखाः प्ररोहेयुः पलाशानीति ॥ १० ॥

चूल: Chula भागवित्ति: the son of Bhagavitta एव indeed उक्त्वा telling एतम् उ ह this अन्तेवासिने to disciple जानकये to Jānaki आयस्थूणाय to Ayasthuna उवाच said इति this अपि if य: anybody निषिञ्चेत् pours एनम् it (the paste) शुष्के on a dry स्थाणौ stump, stick शाखा: branches जायेरन् would grow पलाशानि leaves प्ररोहेयु: would sprout.

Then Chula, the son of Bhagavitta instructed the same to his disciple Jānaki, the son of Ayasthuna saying 'If anybody pours this paste on a dead stick, branches would grow and leaves would spring forth on it.'

एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ११ ॥

जानकि: Jānaki आयस्थूण: the son of Ayasthuna एव indeed उक्त्वा saying, instructing एतम् उ ह this अन्तेवासिने to disciple सत्यकामाय to Satyakāma जाबालाय to the son of Jābalā उवाच said इति this अपि if य: who, anybody निषिञ्चेत् pours एनम् it (the paste) शुष्के on a dry स्थाणौ stump, stick शाखा: branches जायेरन् would grow पलाशानि leaves प्ररोहेयु: would spring forth.

Jānaki, the son of Ayasthuna, again instructed the same to his disciple Satyakama, the son of Jabālā, saying 'If any one pours this paste even

on a dead stick, branches would surely grow and leaves would surely spring forth on it'.

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति तमेतं नापुत्राय वाऽनन्तेवासिने वा ब्रूयात् ॥ १२ ॥

सत्यकामः Satyakāma जाबालः the son of Jabālā एव indeed उक्त्वा saying, instructing एतम् उ ह this अन्तेवासिभ्यः to diciples उवाच said इति this अपि if यः who, anyone निषिञ्चेत् pours एनम् it (paste) शुष्के on a dry स्थाणौ stump, stick शाखाः branches जायेरन् would grow पलाशानि leaves, प्ररोहेयुः would spring forth, ब्रूयात् (one) must teach न not तम् that एतम् this अपुत्राय to one who is not a son वा or न-अन्तेवासिने to one who is not a disciple.

And Satyakama, the son of Jābāla, in his turn instructed the same to his disciples, saying, "If anyone pours this paste even on a dead stump, branches would surely grow on that tree and leaves would, surely spring forth as on a living stump.[1] Let one instruct this doctrine of the paste to none except to one's own son or to one's own disciple".[2]

[NOTES—1. It is an eulogy on this ceremony meaning that it is infallible in the fulfilment of one's desires.

2. There are six fit candidates of learning such as a dear son, a disciple, an intelligent man, a giver of wealth, one versed in the Vedas and an exchanger of learning. Of

them only two candidates are declared eligible for the doctrine of the manth (paste). Swetaswatara Upanisad (6. 22) also says that the secret doctrine of the Upanishads should be given to none except a son or a disciple.—Anandagiri.]

चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव औदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ दश ग्राम्यानि भवन्ति व्रीहियवास्तिलमाषा अणुप्रियंगवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चत्याज्यस्य जुहोति ॥ १३ ॥ इति तृतीयं ब्राह्मणम् ॥ ३ ॥

चतुः Four (things) भवति is, are औदुम्बरः made of Udumbara wood—स्रुवः sacrificial ladle औदुम्बरः (is) of Udumbara wood, चमसः cup, bowl औदुम्बरः (is) of Udumbara wood, इध्मः the sacrificial fuel औदुम्बरः (is) of Udumbara wood, उपमन्थन्यौ the two churning sticks औदुम्बर्यौ (is) of Udumbara wood, ग्राम्याणि cultivated in village धान्यानि grains भवन्ति are दश ten (kinds)—व्रीहियवाः rice and barley तिलमाषाः sesamum, kidney beans अणुप्रियङ्गवः millet, panic seed च and गोधूमाः wheat च and मसूराः lentils च and खल्वाः pulse च and खलकुलाः vetches. पिष्टान् Having ground or crushed तान् these उपसिञ्चति (he) sprinkles, mixes दधनि with curd, मधुनि in honey, घृते in ghee (clarified butter) जुहोति (he) offers, pours आज्यस्य with ghee.

Four things of this sacrifice are prepared from Udumbara wood:[1] The ladle, the cup, the fuel, and the two churning sticks. The village-grown

grains are of ten kinds: Rice[2] barley, sesamum, kidney beans, millet, panic seed, wheat, lentils, pulse and vetches.[3] They should be ground and mixed with curds, honey, and ghee (clarified[4] butter) and then poured in the sacrificial fire with ghee.

[NOTES—1. See 6. 3. 1. for further details.

2. The English names of the grains are given after Dr. E. Roer, who living in India identified them.

3. In addition to these grains, other grains and herbs are to be collected for this purpose except the ones unfit for sacrifice.

4. This is a Smriti ceremony and is performed in the Āvasathya (household) fire according to the rules laid down in the Grihya Sutras.]

CHAPTER SIX: SECTION FOUR

एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥ १ ॥

वै Verily पृथिवी the earth रसः (is) the essence एषाम् of these भूतानाम् beings, आपः water [रसः the essence] पृथिव्याः of the earth, ओषधयः herbs, plants अपाम् of water, पुष्पाणि flowers ओषधीनाम् of herbs, फलानि fruits, पुष्पाणाम् of flowers, पुरुषः man फलानाम् of fruits, रेतः semen पुरुषस्य of man.

[Prof. Max Muller makes the following observations regarding this section: "This Brāhmana is inserted here because there is supposed to be some similarity between the preparation of Srimantha and Putramantha or because a person who has performed the Srimantha is fit to perform the Putramantha".]

The earth is the essence of all beings moving and stationery. Water is the essence of the earth for it is pervaded by water. Plants are the essence of water for the plants are effects of water. Flowers are the essence of plants. Fruits are essence of flowers. Man is the essence of fruits and semen[1] is the essence of man.

[NOTES—1. Aitareya Upanishad (4. 1) says that this quintessence emanates from all parts of the body.]

स ह प्रजापतिरीक्षांचक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स स्त्रियꣳ ससृजे ताꣳ सृष्ट्वाऽध उपास्त तस्मात्स्त्रियमध उपासीत स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्तेनैनामभ्यसृजत ॥ २ ॥

सः ह That प्रजापतिः creator ईक्षांचक्रे thought इति thus हन्त well अस्मै for it (semen) कल्पयानि let (me) make प्रतिष्ठाम् abode. सः He ससृजे created स्त्रियम् woman. सृष्ट्वा Having created ताम् her उपास्ते worshipped, placed अधः down. तस्मात्

Therefore उपासीत worship, place अधः down स्त्रियाम् woman. सः He (creator) समुदपारयत् put आत्मनः his एतम् this प्राञ्चम् throbbing ग्रावाणाम् hard as stone. Organ of generation. तेन By that एनाम् with her अभ्यसृजत् (he) performed coition.

Prajāpati the creator thought since semen is the quintessence of all beings, 'well let me make an abode for it' and created a woman named Shatampa. . . . .*

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ स यावान्ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एवं विद्वानधोपहासं चरत्यासाᳪ स्त्रीणाᳪ सुकृतं वृङ्क्तेऽथ य इदमविद्वानधोपहासं चरत्यऽस्य स्त्रियः सुकृतं वृञ्जते ॥ ३ ॥

तस्या: Her उपस्थ: organ (should be meditated on as) वेदि: the alter, लोमानि hairs (round the organ) बर्हि: Kusha grass, चर्म skin inside, तौ those two मुष्कौ elevated lumps of flesh outside अधिषवणे the two pieces of stone (for extracting Soma juice), मध्यत: centre (of the organ) समिद्ध: burning fire (of the sacrifice). स: That वै ह verily यवान् whichever लोक: world, merit भवति is यजमानस्य of the sacrificer वाजपेयेन by

* Obscene portions of this section are not translated following Prof. Max Muller and Swami Madhavananda; but Dr. E. Roer has given Latin rendering of them. Sankar, Anandajnana and Nityananda have, however, given word-meanings of the construed text. The same is done here to enable the *householder-readers* to understand the text and to meditate upon this animal action as the Vajpeya rite. Monastic readers are not to read these obscene portions having no English translations.

Vajapeya sacrifice तावान् that much लोकः world, merit भवति is अस्य of him यः who (is) एवम् thus विद्वान् a knower, चरति performs अधोपहासम् animal act वृङ्क्ते takes away सुकृतम् merits आसाम् of these स्त्रीणाम् wives, women. अथ But यः who अविद्वान् without knowing इदम् this (meditation) चरति performs अधोपहसम् animal act अस्य his सुकृतम् merit वृङ्क्ते takes away स्त्रियः women, wives.

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान्कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वांसोऽधोपहासं चरन्तीति बहु वा इदꣳ सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

विद्वान् The knower (of) तत् that एतत् this (meditation) ह वै verily उद्दालकः Uddālaka आरुणिः son of Āruna आह स्म said नाकः to Naka मौद्गल्यः the son of Mudgala. विद्वान् Knower (of) तत् that एतत् this (meditation) वै ह verily आह स्म said कुमारहारितः to Kumarharita. विद्वान् Knower (of) तत् that एतत् this वै ह verily आह स्म said इति this बहवः to many मर्याः mortals. ब्राह्मणायनाः Brahmana in name प्रयन्ति depart अस्मात् from this लोकात् world निरिन्द्रियाः emasculated, विसुकृतः shorn of merits यः who अविद्वांसः do not meditate (on this animal act as Vajapeya sacrifice) चरन्ति perform अधोपहासं the animal act वा or बहु (those) many (who) स्कन्दति discharge इदम् this रेतः semen सुप्तस्य while asleep वा or जाग्रतः in waking.

तदभिमृशेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्यदोषधीरप्यसरद्यदपः । इदमहं तद्रेत आददे पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः । पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्तामित्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥ ५ ॥

तत् That (the discharged semen) अभिमृशेत् should touch with the hand. आदाय Taking (a little of it) अनामिकाङ्गुष्ठाभ्याम् by the first and fourth fingers निमृज्यात् rubbed अन्तरेण between भ्रुवौ the eyebrows वा or स्तनौ on the chest वा or, and अनु then मन्त्रयेत should repeat this mantra: अद्य To-day मे my रेतः semen यत् which अस्कान्त्सीत् has fallen पृथिवीम् on the earth, यत् which (fell) ओषधीः on the herbs, अपि even यत् which असरत् fell अपः on the water, अहम् I आददे take back पुनः again. तत् That इदम् this रेतः semen एतु may come इन्द्रियम् to my organ पुनः again. तेजः Splendour भगः (and) fortune पुनः (may come) back माम् to me, कल्पन्ताम् may replace (it) अग्निर्धिष्ण्याः gods residing in the fire यथास्थानम् in the proper place पुनः again.

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज इन्द्रियं यशो द्रविणं सुकृतमिति श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥ ६ ॥

अथ Now यदि if पश्येत् sees आत्मानम् himself (his shadow) उदके in the water अभिमन्त्रयेत् should utter (this

mantra) तत् on that (water) मयि in me अस्तु may be इन्द्रियम् organ, semen (having) तेजः knowledge, यशः reputation, द्रविणम् wealth, सुकृतम् merits इति वै ह verily एषा she (the wife) श्री best, beautiful, स्त्रीणाम् among woman यत् because मलोद्वासाः of (her) pure garments. तस्मात् Therefore उपमन्त्रयेत् (one) should speak, should address अभिक्रम्य approaching मलोद्वाससम् (a woman) with pure garments यशस्विनीम् reputed, good.

If perchance he sees his shadow in water, he should utter on that water this mantra : 'May there be in me the semen that can give birth to a son having knowledge, manhood, reputation, wealth and merits.' Among woman she (the wife) is indeed the best[1] woman whose very garments are pure. Therefore he should approach this good woman whose very dress is pure and address her on the fourth day when she has bathed after three nights.*

[NOTES—1. Endowed with attributes.—Nityananda.]

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात्सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति ॥ ७ ॥

* Word-meanings and translation of this and other passages of this section are according to Nityananda.

सा She चेत् if अस्मै to him न not दद्यात् gives in अवक्रीणीयात् should buy over एनाम् her कामम् through desired objects. सा She अस्मै to him चेत् if न not एव even दद्यात् gives in, yields, अतिक्रामेत् overcome एनाम् her उपहत्य striking यष्ट्या वा with a stick वा or पाणिना with hand कामम् as he likes इति (uttering) this (mantra) आददे (I) take away ते your यशः reputation, fortune इन्द्रियेण by manhood, यशसा by reputation, by credit भवति (She) is अयशाः discredited, unfortunate.

If she does not give in, he should press his wishes through desired objects. If she still does not gives in, he should beat her as he likes with a stick or with the hand and overcome her and curse her saying this mantra: 'I take away your fortune with my manhood and fortune.' She then actually becomes barren and unfortunate.

सा चेदस्मै दद्यादिन्द्रियेण ते यश आदधामीति यशस्विनावेव भवतः ॥ ८ ॥

सा She चेत् if दद्यात् gives in अस्मै to him इति (he says) this आदधामि (I) give, attribute, ते to you यशः reputation इन्द्रियेण by manhood यशसा by reputation भवतः (they both) become यशस्विनौ reputed एव indeed.

If she is agreeable to her husband, the latter should approach her saying this mantra: 'I give

reputation to you' and they both indeed become reputed.

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्संभवसि हृदया-द्धिजायसे । स त्वमङ्गकषायोऽसिदिग्धविद्धामिव मादयेमाममूं मयीति ॥ ९ ॥

सः He इच्छेत् wishes याम् who कामयेत (she) should desire माम् इति me निष्ठाय putting अर्थम् (his) generative organ तस्याम् in her (organ), संधाय joining मुखम् (his) mouth मुखेन with (her) mouth, अभिमृश्य touching (with the hand) अस्याः her उपस्थम् organ जपेत् should repeat इति this (mantra) : (O semen) संभवसि (Thou) emanate अङ्गात् अङ्गात् from all parts of (my) body, अधिजायसे are particularly produced हृदयात् from the heart. सः That, such त्वम् thou असि art अङ्गकषायः essence of limbs इव as, like दिग्धविद्धम् a hind pierced with poisonous arrows अमूम् that माम् this (wife) मादय (thou) madden मयि for me.

अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति ॥ १० ॥

अथ And न not इच्छेत् (he) wishes याम् whom दधीत attain गर्भम् pregnancy इति तस्याम् in her (organ) निष्ठाय putting अर्थम् (his) generative organ संधाय joining मुखम् (his) mouth

मुखेन with (her) mouth अभिप्राण्य infusing vital air अपान्यात् should take (it) back इति (saying) thus : आददे (I) take back ते thy रेतः seed इन्द्रियेण by (my) generative organ रेतसा by (my) semen, भवति (she) becomes अरेताः seedless एव indeed इति thus.

अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव भवति ॥ ११ ॥

अथ And इच्छेत् (he) wishes याम् whom दधीत whom इति attain (pregnancy) तस्याम् in her (organ) निष्ठाय putting अर्थम् (his) generative organ संधाय joining मुखम् (his) mouth मुखेन with (her) mouth अपान्य drawing out the vital air अभिप्राण्यात् (he) should infuse (it) back इति (saying) thus आदधामि (I) give back ते thy रेतः seed इन्द्रियेण by the generative organ रेतसा by semen. (Thus) भवति (she) becomes गर्भिणी pregnant एव surely इति thus.

अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमꣳ शरबर्हिस्तीर्त्वा तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाऽक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूꣳस्त आददेऽसाविति मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम समिद्धेऽहौषीराशापराकाशौ त आददेऽसाविति स वा एष निरिन्द्रियो

विसुकृतोऽस्माल्लोकात्प्रैति यमेवंविद्ब्राह्मणः शपति तस्मादेवंविच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत ह्येवंवित्परो भवति ॥ १२ ॥

अथ Now चेत् if स्यात् there be जारः illicit lover यस्य whose जायायै (जायायाः) of wife तम् whom द्विष्यात् (he) hates, wishes to cast an evil spell उपसमाधाय placing, putting, अग्निम् the fire आमपात्रे in an unbaked vessel (made of earth) स्तीर्त्वा spreading शरबर्हिः stalks of reed and Kusha grass प्रतिलोमम् in an inverse order जुहुयात् should offer, should sacrifice तस्मिन् in it (fire) प्रतिलोमाः in the inverse order एताः these शरभृष्टीः reed tips सर्पिषाक्ताः soaked in ghee इति (saying) thus अहौषीः (Thou) hast sacrificed मम in my समिद्धे burning (fire). आददे (I) take away ते thy प्राणापानौ up breathing and down breathing असौ such and such अहौषीः (Thou) hast sacrificed मम in my समिद्धे burning fire आददे (I) take away ते thy पुत्रपशून् sons (and) cattle असौ इति such and such अहौषीः (Thou) hast sacrificed मम in my समिद्धे burning fire आददे (I) take away ते thy इष्टासुकृते Vedic and Smriti rites, असौ इति such and such अहौषीः (Thou) hast sacrificed मम in my समिद्धे burning fire आददे (I) take away ते thy आशापराकाशौ* hopes and expectations असौ इति such and such. सः He एषः this वै verily यम् whom ब्राह्मणः a Brāhman एवम्विद् a knower of this (ceremony) शपति curses प्रैति departs, leaves, अस्मात् from this लोकात् world निरिन्द्रियः deprived of sense-organs, emasculated विसुकृतः shorn of merits. तस्मात् Therefore न not इच्छेत्

* The Madhyandina text has 'Asau iti nāma grihnāti.' Both Anandagiri and Dvivedanga allow the alternative 'Atmanaḥ stotur vā nāma grihnati.' Max Muller however thinks that 'Asau' can really refer to the speaker (sacrificer) only.

(one) should wish उपहासम् jokes दारेण with the wife श्रोत्रियस्य of a Brahman versed in the spirits (Vedas) एवंविद्: a knower of this ceremony हि for एवंवित् such a knower भवति is परः a dangerous man.

If a man's wife has an illicit lover on whom he wishes to cast an evil spell he should perform this rite: He should place the fire in an unbaked vessel made of earth, spread a layer of stalks of reed and Kusha grass in an inverse order and soak the reed tips in ghee in an inverse order and sacrifice saying the following mantras: "Thou hast sacrificed in my burning fire. I take away thy up and down breathing." Then he takes the name of his enemy. "Thou hast sacrificed in my burning fire. I take away thy sons and cattle." Then he takes the enemy's name. "Thou hast sacrificed in my kindled fire. I take away thy Vedic and Smriti rites." Then he utters the enemy's name. "Thou hast sacrificed in my burning fire. I take away thy hopes and expectations." Then he repeats enemy's name. The man who is cursed by a Brāhmana with such knowledge leaves this world deprived of his sense-organs and his merits. Therefore one should not wish even to crack jokes with the wife of a Brahmana who is versed in the Shrutis (Vedas) and a knower of

this ceremony—much less give any more serious offence. Because he who knows this ceremony is a dangerous man.

अथ यस्य जायामार्तवं विन्देत्त्र्यहं क*ंसेन पिबेदहतवासा नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ १३ ॥

अथ Then, when **आर्त्तवम्** (= **ऋतुभावम्**) monthly impurity **विन्देत्** gets **यस्य** whose **जायाम्** wife **न*** not **पिबेत्** (she) should drink, should eat **त्र्यहम्** (= **त्रि** + **अहम्**) for three days **कंसेन** from a metal cup **अहतवासाः** without fresh dress. **न** No **वृषलः** Shudra man, **न** no **वृषली** Shudra woman **उपहन्यात्** should touch **एनाम्** her. **अन्ते** At the end of **त्रिः** + **रात्र** three nights **आप्लुत्य** having bathed **अवघातयेत्** should be made to ground **व्रीहीन्** rice.

[Sankar thinks that this passage should precede the sixth passage of this section for the sake of consistency.]

If one's wife gets the monthly impurity, she should not for three days eat from a metal cup or put on fresh dress after bath. No Shudra man or Shudra woman should touch her during that period of impurity. After three nights she should bathe, put on a new cloth and be made to pound rice (for the ceremony described in the next passage.)

* Nityananda adds 'na' (not) to the text here. Max Muller follows him.

स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १४ ॥

सः He यः who इच्छेत् wishes मे to me पुत्रः a son जायेत be born शुक्लः white, fair, अनुब्रुवीत should study, should be versed in वेदम् one Veda इयात् get, attain सर्वम् all, full आयुः ages इति पाचयित्वा having got cooked क्षीरौदनम् rice in milk अश्नीयाताम् (both) should eat सर्पिष्मन्तम् (it) mixed with ghee. (Then the couple) ईश्वरौ (would be) able जनयितवै to give birth to (such a son).

He who desires a son with fair complexion to be born to him, to be versed in one Veda and live to a full age of a hundred years, should after getting rice boiled in milk along with his wife eat the same mixed with ghee. Then they would be able to give birth to a son as desired.

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रुवीत सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १५ ॥

अथ And यः (he) who इच्छेत् wishes मे to me पुत्रः a son जायेत be born कपिलः tawny पिङ्गलः (or) brown अनुब्रुवीत should study द्वौ two वेदौ Vedas इयात् attain, live सर्वम् all, full आयुः age इति पाचयित्वा having got boiled दधि-ओदन rice in

curds अश्नीयाताम् should (both) eat सर्पिष्मन्तम् (it) mixed with ghee. ईश्वरौ (they would be) able जनयितवै to produce (such a son).

He who desires a son with tawny or brown complexion to be born to him, to be versed in two Vedas and to live to a full age of a hundred years, should have rice boiled in curds and with his wife eat the same mixed with ghee. They would then be able to give birth to a son as desired.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रुवीत सर्वमायुरियादित्युदोदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १६ ॥

अथ And यः (he) who इच्छेत् wishes मे to me पुत्रः a son जायेत be born श्यामः dark लोहिताक्षः with red eyes अनुब्रुवीत should be versed in त्रीन् three वेदान् Vedas पाचयित्वा having got boiled उदौदनम् rice in water अश्नीयाताम् should (both) eat सर्पिष्मन्तम् (it) mixed with ghee. ईश्वरौ (They would be) able जनयितवै to produce (such a son).

He who desires that a son with dark complexion and red eyes to be born to him, to be versed in three Vedas and to live to a full age of a hundred years, should have the rice[1] boiled in water[2] and with his wife eat the same mixed with

ghee. They would then be able to give birth to a son as desired.

[NOTES—1. Ordinary simple rice is meant.
2. Water is mentioned to preclude other ingredients.]

अथ य इच्छेद्दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १७ ॥

अथ And **यः** (he) who **इच्छेत्** wishes **मे** to me **दुहिता** a daughter **जायेत** be born **पण्डिता** a scholar **इयात्** attain, live, **सर्वम्** all, full **आयुः इति** age **पाचयित्वा** having got boiled **तिलौदनम्** rice in sesamum **अश्नीयाताम्** should (both) eat **सर्पिष्मन्तम्** (it) mixed with ghee. **ईश्वरौ** (They would be) able **जनयितवै** to produce (such a daughter).

He who desires a daughter with scholarship in domestic affairs only to be born to him and live to a full age of a hundred years should have rice and sesamum boiled together and with his wife eat the same mixed with ghee. Then they would be able to give birth to a daughter as desired.

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रुवीत सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवा औक्षेण वाऽऽर्षभेण वा ॥ १८ ॥

अथ And यः (he) who इच्छेत् wishes मे to me पुत्रः a son जायेत be born पण्डितः a scholar विगीतः variously praised, reputed, समितिङ्गमः frequenting the assemblies, eloquent भाषिता speaker वाचम् of words शुश्रूषिताम् pleasant to hear, pregnant with meaning अनुब्रुवीत be versed in सर्वान् all वेदान् the Vedas इयात् attain, live to, सर्वम् all, full आयुः इति age पाचयित्वा having got boiled मांसौदनम् rice in meat आर्षभेण वा of a bull औक्षेण able to breed अश्नीयाताम् should eat सर्पिष्मन्तम् (it) mixed with ghee. ईश्वरौ (They would be) able जनयितवै to produce (such a son).

He who desires a son reputed, eloquent and speaking words pleasant to hear, to be born to him, to be versed in all the Vedas and to live to a full age of hundred years, should have rice boiled with the meat of a bull able to breed and with his wife should eat the same mixed with ghee. Then they would be able to give birth to a son as desired.

अथाभिप्रातरेव स्थालीपाकावृताऽऽज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहाऽनुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्यां सं जायां पत्या सहेति ॥ १९ ॥

अथ Now अभिप्रातः एव in the early morning चेष्टित्वा purifying आज्यम् ghee, the clarified butter स्थालीपाकावृता

according to the rules of Sthālipāka, जुहोति offers, sacrifices, उपघातम् bit by bit स्थालीपाकस्य of Sthālipāka. स्वाहा Swāhā अग्नये to fire स्वाहा Swāhā अनुमतये to Anumati, स्वाहा Swāhā देवाय to radiant, to shining सवित्रे sun सत्यप्रसवाय इति the true creator. हुत्वा After offering उद्धृत्य taking the remnant (of the cooked food) प्राश्नाति (he) eats, प्राश्य after eating प्रयच्छति gives (the rest) इतरस्याः to his wife प्रक्षाल्य washing पाणी (his) two hands पूरयित्वा filling उदपात्रम् the water vessel अभ्युक्षति (he) sprinkles एनाम् on her त्रिः thrice तेन with that (water); (saying) उत्तिष्ठ rise अतः hence, from here विश्वावसो O Vishwāvasu, इच्छ desire, seek अन्याम् another प्रपूर्व्याम् young, blooming संजायाम् girl, wife पत्या सह इति (who is) with (her) husband.

In the early morning he takes the rice prepared by threshing, purifies ghee in accordance with the rules of the Sthālipāka (pot-boiling), boils the rice and sacrifices from Sthalipaka bit by bit, saying 'This is for fire, Swāhā. This is for Anumati, Swāhā. This is for the shining sun, the true creator Swāhā.[1]' After offering oblations he takes up the remnant of the cooked food, eats a portion of it and gives the rest to his wife. Then he washes his hands, sips a little water, fills the water vessel and sprinkles that over her three times uttering this mantra once: 'Rise from here, O Viswavasu[2] and seek another blooming wife who is with her husband[3].'

[NOTES—1. Details here are according to the Grihya-sutras.

2. A Gandharva, a god of love, see Rig Veda (10.85.22).

3. Dvivedanga explains the last words of the verse as follows: 'I come together with my own wife.']

अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वꣳ सा त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि सꣳरभावहै सह रेतो दधावहै पुꣳसे पुत्राय वित्तय इति ॥ २० ॥

अथ Then **अभिपद्यते** (he) embraces **एनाम्** her (saying) **अहम्** I **अस्मि** am **अमः** this (vital power) **त्वम्** you (are) **सा** she, that (speech), **त्वम्** you (are) **ऋक्** Rich **अहम्** I (am) **द्यौः** heaven, **त्वम्** you (are) **पृथिवी** the earth **एहि** come **तौ** we both **संरभावहै** try together **दधावहै** retain **सह** together **रेतः** semen **वित्तये** for wealth **पुंसे** a male **पुत्राय** for a child **इति**.

[Then he purifies her with mantras and both take rice cooked in milk.]

While retiring he embraces her uttering this mantra: 'I am the vital power and you are the speech; You are speech and I am the vital power. I am Sāman, and you are Rich[1]; I am heaven[2] and you are the earth. Come, we both shall try together (and. . . . .) to attain the wealth of a male child.

[NOTES—1. When Sāman is sung, it rests on Rich.

2. Heaven and earth are respectively called father and mother.]

अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिꣳशतु । आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके । गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ २१ ॥

अथ Then विहापयति (he) bifurcates ऊरू the two thighs अस्याः her इति (saying) this (mantra); द्यावापृथिवी O heaven and earth विजिहीथाम् turn into (these two thighs). निष्ठाय Putting अर्थम् (his) organ तस्याम् in her (organ), संधाय joining मुखम् (his) mouth मुखेन with (her) mouth त्रिः thrice अनुमार्ष्टि should rule एनाम् her अनुलोमाम् from head to foot (saying this mantra): विष्णुः Lord Vishnu कल्पयतु may make capable (of producing a son) योनिम् (your) organ. त्वष्टा The sun पिंशतु may make visible रूपाणि the limbs (of the child). प्रजापतिः The creator, Hiranyagarbha आसिञ्चतु pour (in you) semen (through me), धाता Hiranyagarbha (residing in you) दधातु nourish ते your गर्भम् impregnation. सिनीवालि O Goddess who is worthy of vision धेहि give (her) गर्भम् impregnation. पृथुष्टुके O Goddess whose glory is widespread धेहि give गर्भम् impregnation. देवौ The gods अश्विनौ sun and moon पुष्करस्रजौ who are adorned with their rays आधत्ताम् make, produce ते your गर्भम् impregnation (through me).

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं हवामहे दशमे मासि सूतये । यथाऽग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥ २२ ॥

(There) was हिरण्मयी effulgent, golden अरणी churning rod. अश्विनौ The pair of divine physicians निर्मन्थताम् churned याभ्याम् with those (Aranis) तम् that गर्भम् impregnation हवामहे (I) give ते you सूतये for a son दशमे in the tenth मासि month. यथा As पृथिवी earth (is) अग्निगर्भा impregnated by fire, यथा as द्यौः sky इन्द्रेण by Indra (sun) गर्भिणी (is) impregnated, यथा as वायुः the air गर्भम् (is) the impregnation दिशाम् of the quarters एवम् thus, so दधामि (I) impregnate ते you. असौ Such and such इति (he takes his own name and then that of his wife).

सोष्यन्तीमद्भिरभ्युक्षति । यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः । एवा ते गर्भ एजतु सहावैतु जरायुणा । इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः । तमिन्द्र निर्जहि गर्भेण सावरां सहेति ॥ २३ ॥

अभ्युक्षति (He) sprinkles अद्भिः with water सोष्यन्तीम् the pregnant (wife) इति (saying) this (mantra) (for safe delivery) यथा As वायुः the air समिङ्गयति moves पुष्करिणीम् a pond सर्वतः entirely, एवा thus ते your गर्भः embryo एजतु may throb जरायुणा सह with the secundine एव indeed एतु may come out

इन्द्रस्य of Indra, of vital power, of embryo अयम् this (is) मार्गः path, outlet कृतः made सार्गलः closed with a bolt सपरिश्रयः covered with the secundine. इन्द्र Indra, vital power, the air of delivery निर्जहि come out तम् that (way) सह with गर्भेण the embryo सावराम् along with the muscle.

जातेऽग्निमुपसमाधायाङ्क आधाय कꣳसे पृषदाज्यꣳ संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे । अस्योपसन्ध्यां मा च्छैत्सीत्प्रजया च पशुभिश्च स्वाहा । मयि प्राणाꣳस्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणाऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टꣳ सुहुतं करोतु नः स्वाहेति ॥ २४ ॥

जाते (The son) being born उपसमाधाय bringing in, preparing अग्निम् the fire आधाय placing, taking (him) अङ्के in the lap संनीय pouring, putting कंसे in a metal vessel पृषदाज्यम् a mixture of curd and ghee जुहोति sacrifices, offers, oblations उपघातम् again and again, in little quantities पृषदाज्यस्य of the mixture of curds and ghee इति (saying) thus एधमानः growing अस्मिन् in this स्वे my own गृहे home पुष्यासम् may nourish, may (I) maintain सहस्रम् a thousand (people). उपसंधाम् From the line (race) अस्य of him मा not च्छैत्सीत् may (Fortune) depart, may fail प्रजया च with offspring च and पशुभिः with cattle स्वाहा Swāhā. प्राणान् The vital powers मयि in me जुहोमि (I) sacrifice, offer मनसा by mind त्वयि to you स्वाहा Swāhā. इह In this (ceremony) अकरम् (I) have done कर्मणा by deed (in this ceremony) यत् whatever अत्यरीरिचम् too much

वा or यत् whatever न्यूनम् too little विद्वान् wise, omniscient, स्विष्टकृत् beneficient अग्निः fire करोतु make, set तत् that स्विष्टम् right सुहुतम् prosper नः for us, स्वाहा Swāhā.

[Now follows the post-natal ceremony which is generally, treated in the Grihya-Sutras of Parashar, Aswalayan and Sankhyayana. It is strange, however, that Aswalayan (1. 13. 1) refers to the Upanishad as the source of these matters.]

After the birth of the son, he should prepare the fire, place the son in his lap, pour a mixture of curd and ghee in a metal vessel and sacrifice with that mixture in little quantities in the prescribed part of the fire, saying this mantra: "May I, as I grow in this my house as the son, maintain a thousand people! May fortune never fail with offspring and cattle of this line! Swāhā. I offer to thee mentally the vital powers that are in me. Swāhā. Whatever I have done too much or too little in this ceremony, may the omniscient beneficient fire set it right and prosper for me. Swāhā.

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधि मधु घृतꣳ संनीयानन्तर्हितेन जातरूपेण प्राशयति । भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥ २५ ॥

अथ Then अभिनिधाय putting अस्य his (child's) दक्षिणम् right कर्णम् ear इति (he should say) thus त्रिः thrice वाक् speech वाक् speech. अथ Next संनीय bringing, mixing दधि curd मधु honey घृतं ghee प्राशयति feeds (the child) जातरूपेण * with (a ladle of) gold अनन्तर्हितेन † pure, unobstructed इति (saying) thus: ते thee दधामि (I) put, give भूः ‡ earth, ते thee दधामि (I) put, give भुवः sky, ते thee दधामि (I) put, give स्वः heaven त्वयि thee दधामि (I) give, put सर्वम् all भूः earth भुवः sky स्वः heaven.'

Then placing his own mouth near the right ear of the child and wishing that the Vedas may enter into him he should thrice utter 'Speech, Speech.' Next he should mix curd, honey and ghee together and feed the child with a ladle of pure gold saying these mantras one at a time: 'I give thee the earth. I give thee the sky. I give thee heaven. I give thee all the earth, sky and heaven.'

अथास्य नाम करोति वेदोऽसीति तदस्य तद्गुह्यमेव नाम भवति ॥ २६ ॥

अथ Then अस्य his (child's) करोति does, gives नाम a name, इति (saying) thus: असि (Thou) art वेदः the Veda. तत्

* Cf. Grihya-sutras of Sankhayana (1. 2. 4)—'Prasayet jatarupen.'

† Cf. Grihya-sutras of Parashar (1, 16. 4)—'Anamikayā suvarnāntarhitya.'

‡ Dvivedanga explains Bhur, Bhuva and Swah as the Rig Veda, Yajur Veda and Sama Veda. The same is said in the Grihya-sutras (1. 24) of Sankhāyana as 'Bhur Rig Vedam twayi dadhami.'

That, the word 'Veda' तद् that गुह्यम् secret नाम name एव indeed भवति is अस्य his (child's).

Then he christens the child saying, 'Thou art Veda.' The word 'Veda' is the secret name of the child.[1]

[NOTES—1. The two ceremonies, Ayushya Karma and Medhajanana, are confusedly treated here. Parasara and Aswalayana in their 'Grihya-sutras' distinguish the Medhajanana ceremony from the Ayushya ceremony. Medhajanana ceremony consists in feeding the child with honey and ghee saying the mantra. 'Bhus twayi dadhami etc.' The Ayushya ceremony consists in repeating certain mantras in the child's ear wishing it a long life etc. In the Madhyandin text of this Upanishad the two ceremonies are treated separately.]

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः। येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति ॥ २७ ॥

अथ Then प्रदाय giving, handing एनम् him (the child) मात्रे to the mother प्रयच्छति gives (him) स्तनम् (her) breast (saying) सरस्वति O Saraswati, यः that स्तनः breast ते of thee यः which शशयः (is) inexhaustible यः which (is) मयोभूः delightful रत्नधाः abundant, full of milk वसुवित् full of wealth यः which (is) सुदत्रः generous येन by which पुष्यसि (thou) nourishest विश्वा all वार्याणि gods and other beings कर इति make flow तम् that इह here (in this breast) धातवे for the sucking (of my babe).

Then he hands the child that is in his lap to his mother and gives it her breast uttering this mantra of the Rig Veda (1. 164. 49), "O Saraswati. Thy breast is inexhaustible, delightful, abundant, full of wealth and generous. Thou nourishest the gods and all other beings. Make that flow to the breast of my wife so that my babe may suck it."

अथास्य मातरमभिमन्त्रयते। इलाऽसि मैत्रावरुणी वीरे वीरमजीजनत्। सा त्वं वीरवती भव याऽस्मान्वीरवतोऽकरदिति। तं वा एवमाहुरतिपिता बताभूरतिपितामहो बताभूः परमां बतकाष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्यपुत्रो जायत इति ॥ २८ ॥ इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

अथ Then अभिमन्त्रयते (he) addresses अस्याः his मातरम् mother इति thus असि (Thou) art इला adorable, praiseworthy मैत्रावरुणी Maitravaruni अजीजनत् (Thou) hast brought forth, hast given birth to वीरम् a strong (child). वीरे* O heroine, O strong woman. सा That त्वम् thou भव be वीरवती blessed with strong children या who अकरत् has made अस्मान् us, me वीरवतः blessed with a strong child. आहुः (They) say वै verily तम् of that एतम् this (child) यः who जायेत is born पुत्रः a son ब्राह्मणस्य of a Brāhman एवंविद् endowed with such

* Anandagiri explains it as a locative as 'mayi nimittabhute Vire.' Dvivedanga who rightly takes it as the vocative is followed here.

knowledge इति thus अभू: (you) have become बत indeed अतिपिता better than (your) father. अभू: (You) have become बत indeed अतिपितामह: better than (your) grandfather प्रापत् (you) have reached बत indeed परमाम् highest, extreme काष्ठाम् degree, limit (of attainment), श्रिया by splendour यशसा by fame ब्रह्मवर्चसेन by Brāhminical power.

Then he addresses the mother of the child as follows: " Thou art the adorable Maitravaruni [1]. Thou art a strong woman and has given birth to a strong child. Thou art blessed with strong children. Thou hast blessed me with a strong child. Of the child thus born as the son of a Brāhman endowed with such knowledge, they say, ' You have surpassed your father and also your grandfather.' You have reached the highest degree of attainment by your splendour, fame and Brāhmanical power."

[NOTES—1. Anandagiri derives Maitravaruni from Maitravaruna, i.e., Vasistha son of Mitravaruna and identifies her with Arundhati. While Dvivedanga admits that she may be called Maitravaruni because born of Mitravarunai.]

CHAPTER SIX : SECTION FIVE

अथ वंशः । पौतिमाषीपुत्रः कात्यायनीपुत्रात्का-त्यायनीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः

पाराशरीपुत्रात्पाराशरीपुत्र औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रः कौशिकीपुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥ १ ॥

अथ Now वंशः the line (of teachers): पौतिमाषीपुत्रः the son of Pautimashi (received it) कात्यायनीपुत्रात् from the son of Kātyāyani, कात्यायनीपुत्रः the son of Kātyāyani गौतमीपुत्रात् from the son of Gautami. गौतमीपुत्रः The son of Gautami भारद्वाजीपुत्रात् from the son of Bhāradwāji, भारद्वाजीपुत्रः the son of Bhāradwāja पाराशरीपुत्रात् from the son of Pārāshari, पाराशरीपुत्रः the son of Parashari औपस्वस्तीपुत्रात् from the son of Aupaswasti, औपस्वस्तीपुत्रः the son of Aupaswasti पाराशरीपुत्रात् from the son of (another) Pārāshari, पाराशरीपुत्रः the son of Pārāshari कात्यायनीपुत्रात् from the son of Kātyayani, कात्यायणीपुत्रः the son of Kātyayani कौशिकीपुत्रात् from the son of Kaushiki, कौशिकीपुत्रः the son of Kaushiki आलम्बीपुत्रात् from the son of Ālambi च and वैयाघ्रपदीपुत्रात् from the son of Vaiyāghrapadi, वैयाघ्रपदीपुत्रः the son of Vaiyaghrapadi काण्वीपुत्रात् च from the son of Kānwi च and कापीपुत्रात् from the son of Kapi, कापीपुत्रः the son of Kapi.

Now follows the line of teachers[1] of the whole Upanishad. The son of Pautimāshi received it from the son of Kātyāyani. He from the son of Gautami. The son of Gautami from the son of

Bharadwāji. He from the son of Pārāshari. The son of Pārāshari from the son of Aupaswasti. He from the son of another Pārāshari. He from the son of Kātyāyani. The son of Kātyāyani from the son of Kaushiki. The son of Kaushiki from the son of Ālambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kānwi and the son of Kāpi. The son of Kāpi.

[NOTES—1. The teachers are named here after their mothers because in the Putramantha Ceremony the wife holds the most important place. She is purified in this ceremony through sprinkling etc., and gives birth to a gifted son. Anandagiri adds that the two lines of teachers previously mentioned are dominated by men while this the third line is by women. Dvivedanga writes that this line is dominated by woman because the Putramantha ceremony is purificatory of woman who sits close to the fire in this ceremony.]

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्र आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्र आलम्बायनीपुत्रादालम्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्ती-

पुत्रो माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकी-पुत्रः शाण्डिलीपुत्राच्छाण्डिलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रो भालुकीपुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रौ वैद-भृतीपुत्राद्वैदभृतीपुत्रः कार्शकेयीपुत्रात्कार्शकेयीपुत्रः प्राचीनयोगी-पुत्रात्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राश्नीपुत्रादा-सुरीवासिनः प्राश्नीपुत्र आसुरायणादासुरायण आसुरेरा-सुरिः ॥ २ ॥

आत्रेयीपुत्रात् From the son of Ātreyi, आत्रेयीपुत्रः the son of Ātreyi गौतमीपुत्रात् from the son of Gautami, गौतमीपुत्रः the son of Gautami भारद्वाजीपुत्रात् from the son of Bhāradwāji, भरद्वाजीपुत्रः the son Bhāradwāji पाराशरीपुत्रात् from the son of Pārāshari, पाराशरीपुत्रः the son of Pārāshari वात्सीपुत्रात् from the son of Vatsi, वात्सीपुत्रः the son of Vatsi पाराशरीपुत्रात् from the son of (another) Pārāshari, पाराशरीपुत्रः the son of Pārāshari वार्कारुणीपुत्रात् from the son of Vārkāruni, वार्कारुणी-पुत्रः the son of Vārkāruni वार्कारुणीपुत्रात् from the son of (another) Vārkāruni, वार्कारुणीपुत्रः the son of Vārkāruni आर्तभागीपुत्रात् from the son of Ārtabhāgi, आर्तभागीपुत्रः the son of Ārtabhāgi शौङ्गीपुत्रात् from the son of Shaungi, शौङ्गीपुत्रः the son of Shaungi सांकृतीपुत्रात् from the son of Sānkriti, सांकृतीपुत्रः the son of Sānkriti आलम्बायनीपुत्रात् from the son of Ālambāyani, आलम्बायनीपुत्रः the son of Ālambāyani आलम्बीपुत्रात् from the son of Ālambi, आलम्बीपुत्रः the son of Ālambi जायन्तीपुत्रात् from the son of Jāyanti, जायन्तीपुत्रः

the son of Jāyanti माण्डूकायनीपुत्रात् from the son of Māndukāyani, माण्डूकायनीपुत्र: the son of Māndukāyani माण्डूकीपुत्रात् from the son of Mānduki, माण्डूकीपुत्र: the son of Manduki शाण्डिलीपुत्रात् from the son of Shāndili, शाण्डिलीपुत्रः the son of Shandili राथीतरीपुत्रात् from the son of Rāthitari, राथीतरीपुत्र: the son of Rāthitari भालुकीपुत्रात् from the son of Bhāluki, भालुकीपुत्रः the son of Bhāluki क्रौञ्चिकीपुत्राभ्याम् from the two sons of Kraunchiki, क्रौञ्चिकीपुत्रौ the two sons Kraunchiki वैदभृतीपुत्रात् from the son of Vaidabhriti, वैदभृतीपुत्र: the son of Vaidabhriti कार्शकेयीपुत्रात् from the son of Kārshakeyi, कार्शकेयीपुत्रः the son of Kārshakeyi प्राचीनयोगीपुत्रात from the son of Prāchinyogi, प्राचीनयोगीपुत्रः the son Prāchinyogi सांजीवीपुत्रात् from the son of Sanjivi, सांजीवीपुत्र: the son of Sānjivi आसुरीवासिन: from Asurivāsin प्राश्नीपुत्रात् from the son of Prāsni, प्राश्नीपुत्र: the son of Prāsni आसुरायणात् from Āsurayana, आसुरायण: Āsurāyana आसुरे: from Āsuri आसुरी Āsuri.

From the son of Ātreyi. The son of Ātreyi from the son of Gautami. He from the son of Bhāradwāji. He from the son of Pārāshari. He from the son of Vātsi. He from the son of another Pārāshari. The son of Pārāshari from the son of Vārkāruni. He from the son of another Vārkāruni. He from the son of Ārtabhāgi. He from the son of Shaungi. He from the son of Sānkriti. He from the son of Ālambāyani. He again from the

son of Ālambi. He from the son of Jāyanti. He from the son of Māndukāyani. He in his turn received it from the son of Mānduki. He from the son of Shāndili. He from the son of Rāthitari. He from the son of Bhāluki. He from the two sons of Kraunchiki. They both from the son of Vaidabhriti. He from the son of Kārshakeyi. He again from the son of Prāchinyogi. He from the son of Sānjivi. He from Āsurivasin, the son of Prāsni. The son of Prāsni from Asurāyana. He from Āsuri. Āsuri

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण उपवेशेरुपवेशिः कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्कश्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो वागाम्भिण्या अम्भिण्यादित्यादादित्यानीमानि शुक्लानि यजूꣳषि वाजसनेयेन याज्ञवल्क्येनाऽऽख्यायन्ते ॥ ३ ॥

याज्ञवल्क्यात् From Yājnavalkya, याज्ञवल्क्यः Yājnavalkya उद्दालकात् from Uddālaka, उद्दालकः Uddālaka अरुणात् from Aruna, अरुणः Aruna उपवेशेः from Upaveshi, उपवेशि Upaveshi कुश्रेः from Kushri, कुश्रिः Kushri वाजश्रवसः from Vajashrava, वाजश्रवाः Vajashrava जिह्वावतः from Jihwāvat, बाध्योगात् the son of Badhyoga, जिह्वावान् Jihwāvat बाध्योगात

the son of Badhyoga, असितात् from Asita वार्षगणात् the son of Varshagana, असितः Asita वार्षगणः the son of Varshagana हरितात् कश्यपात् from Harita Kashyapa, हरितः कश्यपः Harita Kashyapa शिल्पात् कश्यपात् fronf Shilpa Kashyapa, शिल्पः कश्यपः Shilpa Kashyapa कश्यपात् from Kashyapa नैध्रुवेः the son of Nidhruva कश्यपः Kashyapa, नैध्रुविः the son of Nidhruva वाचः from Vach, वाक् Vach अम्भिण्याः from Ambhini, अम्भिणी Ambhini आदित्यात् from the sun, इमानि these शुक्लानि white यजूंषि yajuses आदित्यानि (received) from the sun आख्यायन्ते are explained याज्ञवल्क्येन by Yājnavalkya वाजसनेयेन by Vajasaneya, a devotee of Vajasaneya (sun).

From Yājnavalkya. Yājnavalkya from Uddālaka. He from Aruna. Aruna from Upaveshi. He from Kushri. He from Vājashravā. He from Jihwāvat the son of Badhyoga. He from Asita the son of Varshagana. He from Harita Kashyapa. He from Shilpakashyapa. This one from Kashyapa the son of Nidhruva. He from Vach. Vach from Ambhini. Ambhini from the sun. These white[1] Yajus received from the sun are explained by Yājnavalkya, a devotee of Sun.

[NOTES—1. Pure, because they are not mixed up with the Brahmanas or with human faults. Or, they are unimpaired.]

समानमासांजीवीपुत्रात्सांजीवीपुत्रो माण्डूकायनेर्माण्डूका-
यनिर्माण्डव्यान्माण्डव्यः कौत्सात्कौत्सो माहित्थेर्माहित्थिर्वा-

मकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छाण्डिल्यो वात्स्याद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्तुरः कावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ४ ॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥ इति बृहदारण्यकोपनिषदि षष्ठोऽध्यायः ॥ ६ ॥ इति वाजसनेयके बृहदारण्यकोपनिषत् ॥ १० ॥

समानम् The same आसांजीवीपुत्रात् upto the son of Sānjivi, सांजीवीपुत्रः the son of Sānjivi माण्डुकायनेः from Māndukāyani माण्डुकायनिः Māndukāyani माण्डव्यात् from Mandavya, माण्डव्यः Mandavya कौत्सात् from Kautsa, कौत्सः Kautasa माहित्थेः from Mahitthi, माहित्थिः Mahitthi वामकक्षायणात् from Vāmakaksayana, वामकक्षायणः Vāmakakshayana शाण्डिल्यात् from Shandilya, शाण्डिल्यः Shandilya वात्स्यात् from Vatsya, वात्स्यः Vatsya कुश्रेः from Kushri, कुश्रिः Kushri, यज्ञवचसः from Yajnavachas, राजस्तम्बायनात् the son of Rājastamba, यज्ञवचाः Yajnavachas राजस्तम्बायनः the son of Rājastamba तुरात् from Tura कावषेयात् the son of Kavashi, तुरः कावषेयः Tura Kavasheya प्रजापतेः from Prajāpati (Hiranyagarbha), प्रजापतिः Prajāpati ब्रह्मणः from Brahman (vedas). ब्रह्म Brahman (is) स्वयंभु eternal, self-existent नमः salutation ब्रह्मणे to Brahman (the Vedas).

The line of teachers is the same up to the son of Sanjivi[1]. The son of Sanjivi from Mandukāyani. He from Mandavya. He from Kautsa. He from Mahitthi. He from Vāmakakshāyana.

He from Shāndilya. He from Vatsya. He from Kushri. He from Yajnavachas the son of Rājastamba. He from Tura the son of Kavashi. He from Prajāpati (Hiranyagarbha). Prajapati from the Vedas. The Vedas are eternal. Salutation to the Vedas[2] and salutation to their teachers.

[NOTES—1. Above him the line branches off to meet again at the top.

2. From the Vedas have come down the line beginning with Prajāpati and variously branched off among us.]

END OF BRIHADARANYAKOPANISHAD

ALPHABETICAL INDEX OF KANDIKĀS

[The three numbers to the right indicate respectively the Adhyaya, Brahmana and Kandikā.]

A LIST OF OUR PUBLICATIONS

SRI RAMAKRISHNA

GOSPEL OF SRI RAMAKRISHNA. Royal 8vo.; 1020 pp.; 31 illust.; excellent get-up; cloth Rs. 15: morocco Rs. 22-8-0; morocco with gilt edge Rs. 25.

SAYINGS OF SRI RAMAKRISHNA. 1020 sayings including the parables; Cloth Rs. 3-8-0: stiff boards Rs. 3; limp boards Rs. 2-4-0.

PARABLES OF SRI RAMAKRISHNA. Reprint from *Sayings of Sri Ramakrishna*; As. 12.

THE SOCIAL PHILOSOPHY OF RAMAKRISHNA—VIVEKANANDA. By Benoy Kumar Sarkar; As. 5.

SRI RAMAKRISHNA PARAMAHAMSA. A study; As. 3.

WOMEN OF INDIA. As. 5.

HINDUISM. As. 14.

EDUCATION. As. 12.

THE HOLY MOTHER

SRI SARADA DEVI, THE HOLY MOTHER. Complete life and teachings; 548 pp.; cloth Rs. 4.

SRI SARADAMANI DEVI. A study; As. 2.

FIRST DISCIPLES

SRI KRISHNA, THE PASTORAL AND KING-MAKER. By Swami Ramakrishnananda; Re. 1-2.

VEDANTA : CANONICAL

Upanishads with text, translation and notes :—

ISA. As. 8; KENA. As. 8; KATHA. Re. 1; PRASNA. Re. 1; MUNDAKA. Re. 1; MANDUKYA. As. 8; TAITTIRIYA. Re. 1-8; AITAREYA. Re. 1; SVETASVATARA. Re. 1. MINOR UPANISHADS. Re 1.

MANDUKYA UPANISHAD. With Gaudapada Karika and complete Sankara Bhashya translation; 355 pp.; Rs. 6.

BRAHMA SUTRAS. Text, translation, notes based on Sankara and valuable introduction; lxiii+512 pp.; Rs. 5.

BHAGAVAD GITA. Text, translation, notes; Rs. 5.

BHAGAVAD GITA—THE SONG OF GOD. Extremely readable translation in prose and verse; Rs. 2-12.

VEDANTA : MISCELLANEOUS

UPADESHASAHASRI. Of Sankaracharya; text, translation, notes; Rs. 2-8-0.

A LIST OF OUR PUBLICATIONS

VEDIC RELIGION AND PHILOSOPHY. By Swami Prabhavananda ; Re. 1-12-0.

DEVOTIONAL

SRIMAD BHAGAVATAM. By Swami Prabhavananda ; the voluminous classic in ready form ; pp. 222 ; Rs. 3-8.

NARADA BHAKTI SUTRAS. The Gospel of Divine Love ; text, translation and elaborate notes ; 252 pp. ; Rs. 2-8-0.

UNIVERSAL PRAYERS. Sanskrit text, translation and valuable introduction ; 258 pp. ; Re. 1-12-0.

PRACTICAL SPIRITUALITY

THE ETERNAL COMPANION.

DIVINE LIFE. Selections from the Gita etc.; 372pp. ; Rs. 2-4-0.

SELF-CONTROL. As. 2.

SPIRITUAL LIFE. Anna 1.

PATH BEYOND SORROW. Anna 1.

HINDUISM

HINDUISM. By Swami Vivekananda ; As. 14.

VEDANTA KESARI. A high-class religious, philosophical and cultural monthly in English, running since 1914.

RAMAKRISHNA VIJAYAM. A popular religious and cultural monthly in Tamil, running since 1921.

RAMAKRISHNA PRABHA. A popular religious and cultural monthly in Telugu, started in July 1944.

Subscription for each : India and Ceylon: Rs. 3 ; Foreign $2 or 8sh.

Books at CONCESSION RATES *to*

Subscribers of "VEDANTA KESARI"

Gospel of Sri Ramakrishna. Cloth Rs. 14-1-0 ; Sayings of Sri Ramakrishna. Cloth Rs. 3-4-0 ; Stiff bds. Rs. 2-13-0 ; limp bds. Rs. 2-2-0 ; Sri Sarada Devi, the Holy Mother. Rs. 3-12-0 ; Upadesasahasri. Rs. 2-5-0 ; Narada Bhakti Sutras. Rs. 2-5-0 ; Divine Life. Rs. 2-2-0 ; Hinduism. As. 13 ; Education. As. 11 ; Universal Prayers. Re. 1-10-0 ; Vedic Religion and Philosophy. Re. 1-10-0 ; Bhagavatam. Rs. 3-4-0 ; Bhagavad Gita—The Song of God. Rs. 2-9-0 ; Sri Krishna—The Pastoral and King-Maker. Re. 1-1-0 ; Upanishads : Isa, Kena, Mandukya, each As. 7 ; Katha, Prasna, Mundaka, Aitareya, Svetasvatara, each As. 15 ; Taittiriya, Re. 1-6-0.